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। आचार्यदेवो भव ।

INTRODUCTION

The Pañcasūtra is a small manual for the guidance of an aspirant to Liberation it is written from a personal point of view without technical details so common in Jain works At the first sight one is tempted to conjecture from its title that it is a compilation of five disconnected Sūtras The wholesale designation of Sutra is a misnomer in the case of many Jain and Buddhistic Canonical works Sūtra in the case of our present work is used in the sense of a section containing many Sūtras with necessary glosses and a lot of extraneous explanations and exhortations It is one whole work containing five sections closely connected with each other each having a significant title The misery of saṃsāra is brought home to the aspirant's mind and he is advised to seek shelter in Faith (Religion) and the Religious dignitaries who would certainly rescue him from saṃsāra The seed of faith is sown in his heart which has become a fertile receptacle due to his disgust towards the world He is asked to abstain from wicked deeds and adopt the good ones after repentance and confession before the holy teacher A five-fold path of virtue is placed before him he is to reflect on that and put it into practice This gradually culminates into renun-

ciation of the house-life and initiation into the ascetic order After penancial practices etc, karmas are destroyed and latent virtues of the soul developed *The soul becomes free from the* burden of karmas, flies upward to the top of the universe and permanently dwells in eternal bliss of infinite faith, knowledge, power and happiness

The treatment of Subject-matter in this work is a queer admixture of personal exclamations, appeals to the authority, moral injunctions, aphoristic maxims homely illustrations and their application cryptic statements and arguments, and of short descriptions

The First Section opens with a long quotation of the words of Jina The eternal soul, due to its association with karmas from times immemorial, is wandering in this samsara merely multiplying the miseries To alienate oneself from sinful karmas one should seek shelter in Arahanta, Siddha, Dhamma and Sahu, reprobate one's previous bad deeds of various type in the presence of the holy teacher and try to adopt virtuous deeds thereafter He should hunger for the instruction of Arahantas and with respectful behaviour towards them, should try to carry out the course *of conduct without transgressions He should* cultivate an attitude of approval towards the great and small. He should understand his folly, magnify his demerits with a view to eradicate them, try to discriminate what is beneficial and harmful, and finally adopt what is beneficial Thus the inauspic ous karmas get loosened and

the auspicious ones begin to give their fruit like a good medicine properly prescribed.

In the Second Section the preparatory stage of faith and devotion advances to the adoption of virtues, the five partial vows of a pious householder: viz., (i) abstention from harm to living beings, (ii) abstention from false speech, (iii) abstention from taking things which are not freely given, (iv) abstention from sexual intercourse, (v) abstention from possessing property The practice of these vows is only partial for instance, his abstention from sexual intercourse practically amounts to his abstention from sexual dealings except those in a wedded life He bids goodbye to the unrighteous life and shakes hands with righteous conduct He feels respect to and keeps company with Faith that will lead him to spiritual enlightenment He notes the religious stage on which he is standing and tries to bring his conduct upto the mark--always keeping his mental verbal and physical activities pure He treats all beings as he would treat himself avoiding all preliminary sins that involve the loss of many lives He avoids the extremes of passions He is kind to all the members of his retinue as well His gifts enjoyment and paraphernalia are proportionate to his gain Comprehending the consequences of his acts he carries out his duties in details and with remarkable alertness Keeping a sleepless night he sees what is proper for him and for his age He keeps in mind that the pleasures of senses are all worthless Death might pounce on him at any

moment ; the only antidote against death is Faith and that he meditates upon with reverence

In the Third Section the aspirant who has properly carried out the duties of a householder is ready to enter the order of monks But there are the responsibilities of a family life If the parents are still unenlightened he should impress upon their mind the temporary character of pleasures, the danger of death at any moment, and the scarcity of human birth in which alone Libera tion can be attained The state of liberation is all happiness, completely immune from the nuisances, troubles and tortures that are quite usual in samsāra If the parents are enlightened, he should practise austerities along with them In case they refuse to be enlightened, he should ask permission from them to enter the order of monks But if that permission is not granted he should leave his parents with a pious intention of securing the medicine of Right Faith for them and thus to bring them round He should not offend his parents—a notable example to this effect comes from the life of Lord Mahāvira When he leaves them with a pious intention, it is as good as he does not leave them Intent on the comprehension of Reality, after offering reverence to the illustrious Arahantas and with due ceremonies he should get himself initiated in the order of monks at the hands of a great teacher

In the Fourth Section the aspirant, who now has entered the order of monks, applies himself studiously and sincerely to the practice of discipli-

nary duties of a monk He has developed an attitude of non attachment and his mind is perfectly composed Endowed with the virtues of a good pupil he lives in the family of the teacher and receives instruction with humility He closely applies himself to the study of sacred texts and scrutinizingly carries the injunctions into practice Gradually he comes to possess fivefold carefulness and threefold control which help him to develop the latent powers of his self He grasps the nature of things leaving the unstable he exerts himself to attain the stable His meditation is disinterested his psychic activities grow purer his mind is com posed unvexed by disturbances and calamities He is aware of the disease of karma Through a good teacher s advice he adopts the proper remedies He stops his careless conduct eats tasteless and pure food and is soon free from that karmic disease There is a confidence in him which helps him to keep his mind pure He obeys the order of Jina and puts it into practice It gradually takes him out of samsāra. His achievements in auspicious meditation go on advancing and he practises rules of ascetic life without transgressions Know ledge comes to his rescue and works as an instig ator He is approaching the blessed end Having carried out the disciplinary duties of the asetic life and with the karmic dust shaken away he attains glory is enlightened is released from samsāra completely blows away the karma and puts an end to miseries.

In the Fifth Section we learn that the soul after becoming free from karmas flies upwards with an

unhindered speed to the top of the universe and dwells there in an auspicious abode He is free from birth old age and death His karmic energies have lost their potency He has realised his nature He is devoid of the qualities of sense a non material embodiment of knowledge with no definable shape This is the eternal happiness the taste of which is beyond the comprehension of human thought He is self established and self supporting His happiness is infinite The number of liberable beings is infinite and we cannot even think that it would be exhausted at any time Karman is neither inherent in nor an imaginary ascription on the soul From times immemorial both of them are closely associated and they will be separated in Liberation like gold from ore. This doctrine of the Lord based as it is on the logic of manifold predication is infallible and should not be imparted to those who do not deserve it

The oftraised question whether a religion is *pravrttipara* or *nivrttipara* is not to the point with regard to Jainism It preaches a path which starts from *pravrtti* but ultimately merges into *nivrtti*

The charge of extreme idealism often levelled against Jain ethics is due to the fact that orienalists who first studied Jainism accidently started with manuals of rules meant for ascetics, and others who depended on secondhand material never distinguished beween the rules of a householder and those of a monk It is hoped that this error intentional as it never was would soon be corrected by

the study of works like Pañcasūtra which prescribe a sober path of discipline for householders who, as they rise further on the ladder of spiritual development, adopt severe forms of austerities

The confessionary exclamations (§§ 6-7) cannot but be startling to students of Christianity who are likely to find therein a point of similarity with the Christian faith The Reverend J Stevenson comments on this similarity thus "Although the rite of confession does not as far as I can learn, exist among the Buddhists it most likely had its origin in India in an early age, and along with other opinions and practices travelled westward in the early centuries of Christianity and obtained incorporated with a purer faith" (Vide Kalpasūtra and Navatattva, Preface, p xxiv) There is among Buddhists Pātimokkha rite when Prātimokṣa was recited in an assembly of at least four monks. The recitation consisted of varying numbers of articles, at the end of which the monks had to offer confession in case a particular article had been transgressed The underlying idea is the same in Jainism and Buddhism In the former the confession was prescribed both for householders and monks, while in Buddhism it was restricted to monks only that there might not be any hindrance arising out of difficult practices to the proselytizing mission of Buddha Many savants are of opinion that the study of Jainism sheds abundant light on the Sermon on the mount, various parallels between Jainism and Christianity have been detected by some scholars (Heart of Jainism pp 291-2) Though an adverse criticism from

an all ronnd Indologist like Max Muller gave a quietus to that life of Christ 'La vie Inconnue de Jesu Christ', still the gap of 18 years in the life of Christ might have included as the Russian author Nicolos Notovitch puts forth in his above named French work a travel to India where Christ might have met Jaina and Buddhist monks from whom he might have caught scent of their various practices like confessions etc (Vide Jaina Gazette, vol xvi, p 155)

It is in the last section that we get a classical description of Nirvana as conceived by Jaina philosophers It is declared to be a positive state of the eternal soul and a positive condition of unending bliss The Buddhistic conception of Nibbāna is one of the hotly discussed problems of Bauddha philosophy and I am sure that the scholars will find from the study of the last section that Nibbāna of the Pali Canon is nearer the description of the Jain idea of Nirvāna and it is only in later times that Buddha's silence on metaphysical problems was exaggerated, the doctrine of momentariness though ethically meant in early days was transferred to the realm of metaphysical problems and the result was that Nibbāna came to be looked upon as a mere void

It is not possible to talk of individual authorship with regard to works like Pañcasūtra. The basic contents of this book are as old as Jainism They are a literary heirloom preserved in the memory of Jain monks There might have been omissions and commissions in later days The

confessionary exclamations might be shortened or lengthened according to the situation and convenience Haribhadra who has written a commentary on this work says (possibly the colophon belongs to him !) that it is composed by ancient Ācaryas

The problem of the date of this work will have to be handled with caution As remarked above the ground work contents are as old as Jainism But what is the date of the present shape of this work ? In its present shape it is commented up on by Haribhadra who flourished *circa* 700–770 A D *We find here and there the traces of* influ ence of the Tattvarthasutra—for instance the illustrations of *alabu* etc (V § 6 See notes) are merely referred to in this work and so far as I know they are found in details for the first time in T Sutra of Umāsvati So Pancasutra with its ground-work as old as Jainism has received additions from T Sutra etc and it is perhaps Haribhadra s commentary that gave it a final shape

The whole work is written in Ardha maga dhi prose and here and there some prose lines raise the suspicion of a metrical shade (for instance एअप्पिअत्त खलु इत्थ लिंग (V § 6) Generally the text is easy but it becomes difficult in the last two chapters where narration is intermixed with logical discussions

In this second edition the notes have been rewritten a translation has been added, and a

glossary of some important and difficult words is given at the end.

I humbly express my heartfelt thanks to my revered Professor Dr P L Vaidya to whom goes the entire credit of initiating me in the field of Prakrit studies

Rajaram College Kolhapur,
August 1931 } A N UPADHYE.

॥ पंचसुत्तं ॥

1

[पावपडिग्घायगुणबीजाहाणसुत्तं]

§ 1. नमो वीयरागाणं सव्वण्णूणं देविंदपूइआणं जहट्ठियवत्थुवाईणं तेलुक्कगुरूणं अरहंताणं भगवंताणं। जे एवमाइक्खंति–इह खलु अणाइ जीवे, अणाइ जीवस्स भवे, अणाइकम्मसंजोगनिव्वत्तिए, दुक्खरूवे, दुक्खफले, दुक्खाणुबंधे। एयस्स णं वुच्छित्ती सुद्धधम्माओ, सुद्धधम्मसंपत्ती पावकम्मविगमाओ, पावकम्मविगमो तहाभव्वत्ताइभावओ। तस्स पुण विवागसाहणाणि—चउसरणगमणं दुक्कडगरिहा सुकडाणासेवणं। अओ कायव्वमिणं होउकामेणं सया सुप्पणिहाणं भुज्जो भुज्जो संकिलेसे तिकालमसंकिलेसे ॥

§ 2 जावज्जीवं मे भगवंतो परमतिलोगनाहा अणुत्तरपुण्णसंभारा खीणरागदोसमोहा अचिंतचिंतामणी भवजलहिपोआ एगंतसरणा अरहंता सरणं ॥

§ 3 तहा पहीणजरामरणा अवेअकम्मकलंका पणट्ठवाबाहा केवलनाणदंसणा सिद्धिपुरनिवासी निरुवमसुहसंगया सव्वहा कयकिच्चा सिद्धा सरणं ॥

§ 4. तहा पसंतगंभीरासया सावज्जजोगविरया पंचविहायारजाणगा परोवयारनिरया पउमाइनिदंसणा झाणज्झयणसंगया विसुज्झमाणभावा साहू सरणं ॥

§ 5. तहा सुरासुरमणुअपूइओ मोहतिमिरंसुमाली राग-द्दोसविसपरममंतो, हेऊ सयलकल्लाणाणं, कम्मवणविहावसू, साहगो सिद्धभावस्स, केवलिपण्णत्तो धम्मो जावज्जीवं मे भगवं सरणं । सरणमुवगओ अ एएसिं गरहामि दुक्कडं ॥

§ 6. जं णं अरहतेसु वा सिद्धेसु वा आयरिएसु वा उवज्झाएसु वा साहूसु वा साहुणीसु वा अन्नेसु वा धम्मट्ठाणेसु वा माणणिज्जेसु पूअणिज्जेसु, तहा माईसु वा पिईसु वा बंधूसु वा मित्तेसु वा उवयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिएसु, अमग्गट्ठिएसु, मग्गसाहणेसु, अमग्गसाहणेसु जं किंचि वितहमायरिअं अणायरिअव्वं अणिच्छिअव्वं पावं पावाणु-बंधि सुहुमं वा बायरं वा मणेण वा वायाए वा काएण वा, कयं वा काराविअं वा अणुमोइअं वा, रागेण वा दोसेण वा मोहेण वा, इत्थ वा जम्मे जम्मंतरेसु वा, गरहिअमेअं दुक्कड-मेअं उज्झिअव्वमेअं, विआणिअं मए कल्लाणमित्तगुरुभगवंत-वयणाओ एवमेअं ति रोइअं सद्धाए, अरहंतसिद्धसमक्खं गरहामि अहमिणं दुक्कडमेअं उज्झिअव्वमेअं। इत्थ मिच्छामि दुक्कडं, मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

§ 7. होउ मे एसा सम्मं गरिहा। होउ मे अकरण-निअमो । बहुमयं ममेअं ति इच्छामि अणुसट्ठिं अरहंताणं भगवंताण गुरूणं कल्लाणमित्ताणं ति। होउ मे एएहिं संजोगो । होउ मे एसा सुपत्थणा। होउ मे इत्थ बहुमाणो । होउ मे इओ मोक्खबीअं ति । पत्तेसु एएसु अहं सेवारिहे सिआ, आणारिहे सिआ, पडिवत्तिजुत्ते सिआ, निरइ-आरपारगे सिआ ॥

§ 8 संविग्गो जहासत्तीए सेवेमि सुकडं । अणुमोएमि सव्वेसिं अरहंताणं अणुट्ठाणं, सव्वेसिं सिद्धाणं सिद्धभावं, सव्वेसिं आयरिआणं आयारं, सव्वेसिं उवज्झायाणं सुत्तप्प-याणं, सव्वेसिं साहूणं साहुकिरिअं, सव्वेसिं सावगाणं मोक्ख-

II

[साहुधम्मपरिभावणासुत्तं]

§ 1. जायाए धम्मगुणपडिवत्तिसद्धाए भाविज्ञा एएसिं सरूवं पयइसुंदरत्तं अणुगामित्तं परोवयारित्तं परमत्थहेउत्तं। तहा दुरणुचरत्तं भंगे दारुणत्तं महामोहजणगत्तं भूओ दुलहत्तं ति। एवं जहासत्तीए उचिअविहाणेणं अच्चंतभावसारं पडिवज्जिज्ञा। तं जहा—थूलगपाणाइवायविरमणं १, थूलगमुसावायविरमणं २, थूलगअदत्तादाणविरमणं ३, थूलगमेहुणविरमणं ४, थूलगपरिग्गहविरमणमिच्चाइ ५ पडिवज्जिऊण पालणे जइज्ञा। सयाणागाहगे सिआ, सयाणाभावगे सिआ, सयाणापरतंते सिआ। आणा हि मोहविसपरममंतो, जलं दोसाइजलणस्स, कम्मवाहितिगिच्छासत्थं, कप्पपायवो सिवफलस्स॥

§ 2. वज्जिज्ञा अधम्ममित्तजोगं, चिंतिज्ञाभिणवपाविए गुणे, अणाइभवसंगए अ अगुणे, उदग्गसहकारित्तं अधम्ममित्ताणं, उभयलोगगरहिअत्तं, असुहजोगपरंपरं च। परिहरिज्ञा सम्मं लोगविरुद्धे करुणापरे जणाणं, न खिंसाविज्ज धम्मं, संकिलेसो खु एसा, परमबोहिबीअमबोहिफलमप्पणो त्ति। एवमालोएज्ञा-न खलु इत्तो परो अणत्थो, अंधत्तमेअं संसाराडवीए, जणगमणिट्ठावायाणं, अइदारुणं सरूवेणं असुहाणुबंधमच्चत्थं॥

§ 3. सेविज्ञ धम्ममित्ते विहाणेणं, अंधो विवाणुकड्डए, वाहिए विव वेज्जे, दरिद्दो विव ईसरे, भीओ विव महानायगे। न इओ सुंदरतरमन्नं ति बहुमाणजुत्ते सिआ आणाकंखी आणापडिच्छगे आणाअविराहगे आणानिप्फायगे त्ति॥

§ 4. पडिवन्नधम्मगुणारिहं च वट्टिज्ञा गिहिसमुचिएसु गिहिसमायारेसु परिसुद्धाणुट्ठाणे परिसुद्धमणकिरिए परि-

सुद्धवइकिरिए परिसुद्धकायकिरिए। वज्जिज्जाऽणेगोवघाय-कारगं गरहणिज्जं बहुकिलेसं आयइविराहगं समारंभं। न चिंतिज्जा परपीडं। न भाविज्जा दीणयं। न गच्छिज्जा हरिसं। न सेविज्जा वितहाभिनिवेसं। उचियमणपवत्तगे सिआ। न भासिज्जा अलिअं, न फरुसं, न पेसुन्नं, नाणिबद्धं। हिअ-मिअभासगे सिआ। एवं न हिंसिज्जा भूआणि। न गिण्हिज्ज अदत्तं। न निरिक्खिज्ज परदारं। न कुज्जा अणत्थदंडं। सुहकायजोगे सिआ॥

§ 5. तहा लाहोचिअदाणे लाहोचिअभोगे लाहोचिअपरि-वारे लाहोचिअनिहिकरे सिआ। असंतावगे परिवारस्स गुण-करे जहासत्ति, अणुकंपापरे निम्ममे भावेण। एवं खु तप्पालणे वि धम्मो जह अन्नपालणे त्ति। सव्वे जीवा पुढो पुढो। ममत्तं बंधकारणं। तहा तेसु तेसु समायारेसु सइसमाउत्ते सिआ, अमुगेऽहं, अमुगकुले, अमुगसिस्से, अमुगधम्मट्ठाणठिए, न मे तव्विराहणा, न मे तदारंभो, वुड्ढी ममेअस्स, एअमित्थ सारं, एअमायभूअं, एअं हिअं, असारमन्नं सव्वं विसेसओ अविहिगहणेणं—एवमाह तिलोगबंधू परमकारुणिगे सम्मं संबुद्धे भगवं अरहंते त्ति। एवं समालोचिअ तदविरुद्धेसु समायारेसु सम्मं वट्टिज्जा, भावमंगलमेअं तन्निप्फत्तीए॥

§ 6. तहा जागरिज्ज धम्मजागरिआए, को मम कालो, किमेअस्स उचिअं, असारा विसया नियमगामिणो विरसा-वसाणा। भीसणो मच्चू सव्वाभावकारी अविण्णायागमणो अणिवारणिज्जो पुणो पुणोऽणुबंधी। धम्मो एअस्स ओसहं एगंतविसुद्धो महापुरिससेविओ सव्वहिअकारी निरइआरो परमाणंदहेऊ॥

§ 7 नमो इमस्स धम्मस्स। नमो एअधम्मप्पगासगाणं। नमो एअधम्मपालगाणं। नमो एअधम्मपरूवगाणं। नमो एअधम्मपवज्जगाणं। इच्छामि अहमिणं धम्मं पडिवज्जित्तए

सम्मं मणवयणकायजोगेहिं। होउ ममेअं कल्लाणं परमकल्लाणाणं जिणाणमणुभावओ। सुप्पणिहाणमेवं चिंतिज्जा पुणो पुणो। एअधम्मजुत्ताणमववायकारी सिआ। पहाणं मोहच्छेअणमेअं। एवं विसुज्झमाणे भावणाए कम्मापगमेणं उवेइ एअस्स जोग्गयं। तहा संसारविरत्ते संविग्गे भवइ अममे अपरोवतावी विसुद्धे विसुज्झमाणभावे॥

इअ साहुधम्मपरिभावणासुत्तं सम्मत्तं॥२॥

III

[पव्वज्जागहणविहिसुत्तं]

§ 1. परिभाविए साहुधम्मे जहोदिअगुणे जइज्जा सम्ममेअं पडिवज्जित्तए अपरोवतावं। परोवतावो हि तप्पडिवत्तिविग्घं, अणुपाओ खु एसो, न खलु अकुसलारंभओ हिअं। अप्पडिबुद्धे कहिंचि पडिबोहिज्जा अम्मापिअरे। उभयलोगसफलं जीविअं। समुदायकडा कम्मा समुदायफल त्ति। एवं सुदीहो अ विओगो। अण्णहा एगरुक्खनिवासिसउणतुल्लमेअं। उद्दामो मच्चू पच्चासन्नो अ। दुल्लहं मणुअत्तं समुद्दपडिअरयणलाभतुल्लं। अइप्पभूआ अन्ने भवा दुक्खबहुला मोहंधयारा अकुसलाणुबंधिणो अजोग्गा सुद्धधम्मस्स। जोग्गं च एअं पोअभूअं भवसमुद्दे, जुत्तं सकज्जे निउंजिउं संवरट्ठइअछिद्दं नाणकण्णधारं तवपवणजवणं। खणे दुल्लहे सव्वकज्जोवमाईए सिद्धिसाहगधम्मसाहगत्तेण। उवादेआ य एसा जीवाणं, जं न इमीए जम्मो, न जरा, न मरणं, न इट्ठविओगो, नाणिट्ठसंपओगो, न खुहा, न पिवासा, न अन्नो कोइ दोसो, सव्वहा अपरतंते

जीवायत्थाणं असुभरागाइरहिअं संतं सिवं अव्वाबाहं ति। विवरीओ अ संसारो इमीए अणवट्ठिअसहावो, इत्थ खलु सुही वि असुही, संतमसंतं, सुविणु व्व सव्वमालमालं ति। ता अलमित्थ पडिबंधेणं। करेह मे अणुग्गहं। उज्जमह एअं वुच्छिंदित्तए। अहं पि तुम्हाणुमईए साहेमि एअं। निव्विण्णो जम्ममरणेहिं। समिज्झइ अ मे समीहिअं गुरुपभावेणं। एवं सेसे वि बोहिज्जा। तओ सममेएहिं सेविज्ज धम्मं। करिज्जोचिअकरणिज्जं निरासंसो उ सव्वदा। एअं परममुणिसासणं॥

§ 2. अबुज्झमाणेसु अ कम्मपरिणईए विहिज्जा जहासत्ति तदुवकरणं आओवायसुद्धं समईए। कयण्णुआ खु एसा, करुणा य धम्मप्पहाणजणणी जणम्मि। तओ अणुण्णाए पडिवज्जिज्ज धम्मं। अन्नहा अणुवहे चेव उवहिजुत्ते सिआ। धम्माराहणं खु हिअं सव्वसत्ताणं। तहा तहेअं संपाडिज्जा। सव्वहा अपडिवज्जमाणे चइज्जा ते अट्ठाण गिलाणोसहत्थचागनाएणं॥

§ 3. से जहानामए केइ पुरिसे कहंचि कंतारगए अम्मापिइसमेए तप्पडिबद्धे वच्चिज्जा। तेसिं तत्थ निअमघाई पुरिसामित्तासज्झे संभवओसहे महायंके सिआ। तत्थ से पुरिसे तप्पडिबंधाओ एवमालोचिअ न भवंति एए निअमओ ओसहमंतरेण, ओसहभावे अ संसओ, कालसहाणि अ एआणि, तहा संठविअ संठविअ तदोसहनिमित्तं सवित्तिनिमित्तं च चयमाणे साहू। एस चाए अचाए। अचाए चेव चाए। फलमित्थ पहाणं बुहाणं। धीरा एअदंसिणो। स ते ओसहसंपायणेण जीवाविज्जा। संभवाओ पुरिसोचिअमेअं॥

§ 4. एवं सुक्कपक्खिए महापुरिसे संसारकंतारपडिए अम्मापिइसंगए धम्मपडिबद्धे विहरिज्जा। तेसिं तत्थ निअमविणासगे अपत्तबीजाइ पुरिसमित्तासज्झे संभवंत-

सम्मत्ताइओसहे मरणाइविवागे कम्मायंके सिआ। तत्थ से सुक्कपक्खिए पुरिसे धम्मपडिबंधाओ एवं समालोचिअ विणस्संति एए अवस्सं सम्मत्ताइओसहविरहेण, तस्स संपाडणे विभासा. कालसहाणि अ एआणि ववहारओ। तहा संठविअ संठविअ इहलोगचिंताए तेसिं सम्मत्ताइओसहनिमित्तं विसिट्ठगुरुमाइभावेण सवित्तिनिमित्तं च किच्चकरणेण चयमाणे संजमपडिवत्तीए साहुसिद्धीए। एस चाए अचाए तत्तभावणाओ। अचाए चेव चाए मिच्छाभावणाओ। तत्तफलमित्थ पहाणं परमत्थओ। धीरा एअदंसिणो आसन्नभव्वा। स ते सम्मत्ताइओसहसंपाडणेण जीवाविज्जा अच्चंतिअं अमरणावंझबीअजोगेणं। संभवाओ सुपुरिसोचिअमेअं। दुप्पडिआराणि अ अम्मापिईणि। एस धम्मो सयाणं। भगवं इत्थ नायं परिहरमाणे अकुसलाणुबंधिअम्मापिइसोगं ति॥

§ 6. एवमपरोवतावं सव्वहा सुगुरुसमीवे पूइत्ता भगवंते वीअरागे साहू अ तोसिऊण विहवोचिअं किवणाई, सुप्पउत्तावस्सए सुविसुद्धनिमित्ते समहिआसिए विसुज्झमाणो महया पमोएणं सम्मं पव्वइज्जा लोअधम्मेहिंतो लोगुत्तरधम्मगमणेण। एसा जिणाणमाणा महाकल्लाण त्ति न विराहिअव्वा बुहेणं महाणत्थभयाओ सिद्धिकंखिणा॥

इअ पव्वज्जागहणविहिसुत्तं सम्मत्तं॥ ३॥

IV

[पञ्चज्ञापरिपालणासुत्तं]

§ 1 स एवमभिपव्वइए समाणे सुविहिभावओ किरिया फलेण जुज्जइ। विसुद्धचरणे महासत्ते न विवज्जयमेइ। एअभावेऽभिप्पेअसिद्धी उवायपवित्तीओ। नाविवज्जत्थोऽणुवाए पवट्टइ। उवाओ अ उवेअसाहगो निअमेण। तस्स तत्तताओ अन्नहा, अइप्पसंगाओ, निच्छयमयमेअं॥

§ 2 से समलेट्ठुकंचणे समसत्तुमित्ते निअत्तग्गहदुक्खे पसमसुहसमेए सम्मं सिक्खमाइअइ। गुरुकुलवासी गुरुपडिबद्धे विणीए भूअत्थदरिसी न इओ हिअं तत्त ति मन्नइ। सुस्सूसाइगुणजुत्ते तत्ताभिनिवेसा विहिपरे परममंतो त्ति अहिज्जइ सुत्तं बद्धलक्खे आससाविप्पमुक्के आययट्ठी। स तमवेइ सव्वहा। तओ सम्मं निउंजइ। एअं धीराण सासणं। अन्नहा अणिओगो अविहिगहिअमंतनाएणं। अणाराहणाए न किंचि तदणारंभाओ धुवं। इत्थ मग्गदेसणाए दुक्खं अवधीरणा अप्पडिवत्ती। नेवमहीअमहीअं अवगमविरहेणं। न एसा मग्गगामिणो विराहणा अणत्थमुहा॥

§ 3 अत्थहेऊ तस्सारंभाओ धुवं। इत्थ मग्गदेसणाए अणभिनिवेसो। पडिवत्तिमित्तं किरिआरंभो। एवं पि अहीअं अहीअं अवगमलेसजोगओ। अयं सवीओ नियमेण। मग्गगामिणो खु एसा अवायबहुलस्स। निरवाए जहोदिए, सुत्तुत्तकारी हवइ पवयणमाइसंगए पंचसमिए तिगुत्ते। अणत्थपरे एअच्चाए अविअत्तस्स सिसुजणणिचायनाएणं। विअत्ते इत्थ केवली एअफलभूए सम्ममेअं विआणइ दुविहाए परिण्णाए तहा आसासपयासदीवं संदीणाथिरा इमेअं, असंदीणथिरत्थमुज्जमइ जहासत्तिं। असंभंते अणू

सगे असंसत्तजोगाराहए भवइ । उत्तरुत्तरजोगसिद्धीए मुच्चइ पावकम्मुण त्ति । विसुज्झमाणे आभवं भावकिरिअं माराहेइ । पसमसुहमणुहवइ अपीडिए संजमतवकिरिआए अव्वहिए परीसहोवसग्गेहिं वाहिअसुकिरिआनाएणं ॥

§ 4. से जहानामए केई महावाहिगहिए अणुहूअतव्वेअणे विण्णाया सरूवेण निव्विण्णे तत्तओ । सुवेज्जवयणेण सम्मं तमवगच्छिअ जहाविहाणओ पवन्ने सुकिरिअं । निरुद्ध-जहिच्छाचारे तुच्छपत्थभोई मुच्चमाणे वाहिणा निअत्तमाण-वेअणे समुवलब्भारोग्गं पवड्डमाणतब्भावे तल्लाभनिव्वुईए, तप्पडिबंधाओ सिराखाराइजोगे वि वाहिसमारोग्गविण्णा-णेण इट्ठनिप्फत्तीओ अणाकुलभावयाए किरिओवओगेण अपीडिए अव्वहिए सुहलेस्साए वड्ढइ । वेज्जं च बहु मन्नइ॥

§5 एवं कम्मवाहिगहिए अणुभूअजम्माइवेअणे विण्णाया दुक्खरूवेण निव्विण्णे तत्तओ । तओ सुगुरुवयणेण अणुट्ठा-णाइणा तवमगच्छिअ पुव्वुत्तविहाणओ पवन्ने सुकिरिअं पव्वज्जं । निरुद्धपमायायारे असारसुद्धभोई मुच्चमाणे कम्म-वाहिणा । निअत्तमाणिट्ठविओगाइवेअणे समुवलब्भ चरण रोग्गं पवड्डमाणसुहभावे तल्लाभनिव्वुईए, तप्पडिबंधविसे-सओ परीसहोवसग्गभावे वि तत्तसवेअणाओ कुसलासयवु ड्ढीए थिरासयत्तेण धम्मोवओगाओ सया थिमिए तेउल्लेसाए पवड्ढइ । गुरुं च बहु मन्नइ जहोचिअं असंगपडिवत्तीए निसग्गपवित्तिभावेण । एसा गुरुई विआहिआ भावसारा विसेसओ भगवंतबहुमाणेणं । जो मं पडिमन्नइ से गुरु ति तदाणा । अन्नहा किरिआ अकिरिआ कुलडानारीकिरिआ-समा, गरहिआ तत्तवेईणं अफलजोगओ, विसन्नतत्तीफल मित्थ नायं, आवट्टे खु तप्फलं असुहाणुबंधे ॥

§ 6 आयओ गुरुबहुमाणो अवंझकारणत्तेण । अओ परम-गुरुसजोगो । तओ सिद्धी असंसयं । एसेह सुहोदए पगिट्ठ-

तयणुबंधे भववाहितेगिच्छी। न इओ सुंदरं परं। उवमा इत्थ न विज्जइ। स एवंपण्णे एवंभावे एवंपरिणामे अप्पडिवडिए वड्ढमाणे तेउल्लेसाए, दुवालसमासिएणं परिआएणं अइक्कमइ सव्वदेवतेउल्लेसं, एवमाह महामुणी। तओ सुक्के सुक्काभिजाई भवइ। पायं छिन्नकम्माणुबंधे खवइ लोगसण्णं। पडिसोअगामी अणुसोअनिवित्ते, सया सुहजोगे एस जोगी विआहिए। एस आराहगे सामण्णस्स जहागहिअपइण्णे सव्वोवहासुद्धे, संधइ सुद्धगं भवं सम्मं अभवसाहगं भोगकिरिआसुरूवाइकप्पं। तओ ता संपुण्णा पाउणइ अविगलहेउभावओ असंकिलिट्ठसुहरूवाओ अपरोवताविणो सुंदरा अणुबंधेणं। न य अन्ना संपुण्णा॥

§ 7. तत्तत्तसंडणेण एवं नाणं ति वुच्चइ। एअम्मि सुहजोगसिद्धी उचिअपडिवत्तिपहाणा। इत्थ भावो पवत्तगो। पायं विग्घो न विज्जइ निरणुबंधासुहकम्मभावेण। अक्खित्ताओ इमे जोगा भावाराहणाओ। तहा तओ सम्मं पवत्तइ, निप्फायइ अणाउले। एवं किरिआ सुकिरिआ एगंतनिक्कलंका निक्कलंकत्थसाहिआ तहा सुहाणुबंधा उत्तरुत्तरजोगसिद्धीए। तओ से साहइ परं परत्थं सम्मं तक्कुसले सया, तेहिं तेहिं पगारेहिं साणुबंधं महोदए बीजबीजादिट्ठावणेणं। कत्तिविरिआइजुत्ते अवंझसुहचेट्ठे समंतभद्दे सुप्पणिहाणाइहेऊ मोहतिमिरदीवे रागामयवेज्जे दोसाणलजलणिही संवेगसिद्धिकरे हवइ अचिंतचिंतामणिकप्पे। स एवं परंपरत्थसाहए। तहा-करुणाइभावओ। अणेगेहिं भवेहिं विमुच्चमाणे पावकम्मुणा, पवड्ढमाणे अ सुहभावेहिं, अणेगभविआए आराहणाए पाउणइ सव्वुत्तमं भवं चरमं अचरमभवहेउं अविगलपरंपरत्थनिमित्तं। तत्थ काऊण निरवसेसं किच्चं विहूयरयमले सिज्झइ, बुज्झइ, मुच्चइ, परिनिव्वाइ, सव्वदुक्खाणमंतं करेइ॥

इअ पव्वज्जापरिपालणासुत्तं सम्मत्तं॥ ४॥

V

[पव्वज्जाफलसुत्तं]

§ 1. स एवमभिसिद्धे परमवंभे मंगलालए जम्मजरा-मरणरहिए पहीणासुहे अणुवंधसत्तिवज्जिए संपत्तनिअ-सरूवे अकिरिए सहावसंठिए अणंतनाणे अणंतदंसणे। से न सद्दे, न रूवे, न गंधे, न रसे, न फासे, अरूवी सत्ता, अणित्थंथसंठाणा, अणंतविरिआ, कयकिच्चा, सव्वावाह-विवज्जिआ, सव्वहा निरवेक्खा, थिमिआ, पसंता। असं-जोगिए एसाणंदे, अओ चेव परे मए। अवेक्खा अणाणंदे, संजोगो विओगकारणं, अफलं फलमेआओ, विणिवायपरं खु तं। वहुमयं मोहाओ अवुहाणं, जमित्तो विवज्जओ, तओ अणत्था अपज्जवसिआ, एस भावरिऊ परे अओ वुत्ते उ भगवया॥

§ 2. नागासेण जोगो एअस्स, से सरूवसंठिए, नागास-मण्णत्थ, न सत्ता सदंतरमुवेइ। अचिंतमेअं केवलिगम्मं तत्तं। निच्छयममेअं। विजोगवं च जोगो त्ति न एस जोगो भिन्नं लक्खणमेअस्स। न इत्थावेक्खा। सहावो खु एसो अणंतसुहसहावकप्पो। उवमा इत्थ न विज्जइ। तब्भावेऽणुभवो परं तस्सेव। आणा एसा जिणाणं सव्वण्णूणं अवितहा एगंतओ। न वितहत्ते निमित्तं। न चानिमित्तं कज्जं ति॥

§ 3. निदंसणमेत्तं तु नवरं। सव्वसत्तुक्खए सव्ववाहि-विगमे सव्वत्थसंजोगेणं सव्विच्छासंपत्तीए जारिसमेअं, इत्तोऽणंतगुणं तं तु भावसत्तुक्खयादितो। रागादओ भाव-सत्तू, कम्मोदया वाहिणो, परमलद्धीओ उ अट्ठा, अणिच्छे-च्छा इच्छा। एवं सुहुममेअं न तत्तओ इयरेण गम्मइ, जइ-

सुहं व अजइणा, आरोग्गसोहं व रोगिण त्ति विभासा। अचिंतमेअं सरूवेणं। साइअपज्जवसिअं एगसिद्धावेक्खाए, पवाहओ अणाई। ते वि भगवंतो एवं, तहाभव्वत्ताइभावओ। विचित्तमेअं तहाफलभेएण। नाविचित्ते सहकारिभेओ, तदवेक्खो तओ त्ति, अणेगंतवाओ तत्तवाओ। स खलु एवं। इहरहेगंतो, मिच्छत्तमेसो, न इत्तो ववत्था। अणारिहमेअं॥

§ 4 संसारिणो उ सिद्धत्तं। नायइस्स मुत्ती सहत्थरहिआ। अणाइमं बंधो पवाहेणं अईअकालतुल्लो। अबद्धबंधणे वामुत्ती पुणोबंधपसंगओ, अविसेसो अ बद्धमुक्काणं। अणाइजोगे वि विओगो कंचणोवलनाएणं। न दिदिक्खा अकरणस्स। न यादिट्ठंमि एसा। न सहजाए निवित्ती। न निवित्तीए आयट्ठाणं। न य अन्नहा तस्सेसा, न भव्वत्ततुल्ला नाएणं, न केवलजीवरूवमेअं, न भाविजोगावेक्खाए तुलत्तं, तया केवलत्तेण सयाविसेसओ, तहासहावकप्पणमप्पमाणमेव। एसेव दोसो परिकप्पिआए। परिणाममेआ बंधाइभेओ त्ति साहू। सव्वनयविसुद्धीए निरुवचरिओभयभावेणं॥

§ 5. न अप्पभूअं कम्मं। न परकप्पिअमेअं। न एवं भवादिमेओ। न भवाभावो उ सिद्धी। न तदुच्छेदेणुप्पाओ। न एवं समंजसत्तं। नाणाइमंतो भवो। न हेउफलभावो। तस्स तहासहावकप्पणमजुत्तं निराहारन्नयकओ निओगेणं। तस्सेव तहाभावे जुत्तमेअं सुहुममट्ठपयमेअं विचिंतिअव्वं महापण्णाए त्ति॥

§ 6. अपज्जवसिअमेव सिद्धसोक्खं, इत्तो चेवुत्तमं इमं, सव्वहा अणुस्सुगत्तेऽणंतभावाओ। लोगंतसिद्धिवासिणो एए। जत्थ य एगो तत्थ निअमा अणंता। अकम्मुणो गई पुव्वपओगेण अलाउप्पभिइनायओ। निअमो अओ चेव अफुसमाणगईए गमणं उक्करिसविसेसओ इअं। अव्वुच्छेओ

भव्वाण अणंतभावेण। एअमणंताणंतयं समया इत्थ नायं। भव्वत्ते जोग्गयामेत्तमेव केसिंचि पडिमाजोग्गदारुनिदंसणेण। ववहारमयमेअं। एसो वि तत्तंगं पवित्तिविसोहणेण अणेगंतसिद्धीओ निच्छयंगभावेण। परिसुद्धो उ केवलं॥

§ 7 एसा आणा इह भगवओ समंतभद्दा तिकोडिपरिसुद्धीए अपुणबंधगाइगम्मा। एअप्पिअत्तं खलु इत्थ लिंगं, ओचित्तपवित्तिविण्णेअं संवेगसाहगं निअमा। न एसा अन्नेसिं देआ। लिंगविवज्जयाओ तप्परिण्णा। तयणुग्गहट्ठयाए आमकुंभोदगनासनाएणं, एसा करुण त्ति वुच्चइ। एगंतपरिसुद्धा अविराहणाफला तिलोगनाहबहुमाणेणं निस्सेअससाहिग त्ति॥

इअ पव्वज्जाफलसुत्तं सम्मत्तं॥ ५॥

NOTES

[*These Notes merely supplement the English Translation and the Glossary of difficult words at the end Throughout these notes H stands for Haribhadra from whose Sk Commentary important excerpts have been quoted*]

§ 1 H takes अरुहंताण as equal to अरुहेभ्य and interprets thus– न रोहन्ति न भवाङ्कुरोदयमासादयन्ति कर्मबीजाभावादिति अरुहा तेभ्य , but this is no more than his grammatical ingeniousness अरुहंताण plainly means अर्हद्भ्य (See हेम° ii 111) Some vernacular commentators of recent days have committed similar mistakes the word अरिहंत is sometimes taken to be Sk and thus interpreted अरीन् कर्मशत्रून् हन्तीति अरिहन्त But according to हेमचन्द्र अरिहंत, अरहंत and अरुहंत are the Pk equivalents of अर्हन्. The word अर्हन् (तनाशोकाद्यष्टमहाप्रातिहार्यलक्षणा पूजामर्हन्तीति अर्हन्त) is used in a technical sense in Jain works and roughly it can be equated with तीर्थंकर He is the first of the five dignitaries viz अर्हन्, सिद्ध, आचार्य उपाध्याय and साधु, to whom every Jain offers salutation every day in the famous formula—

णमो अरहंताणं । णमो सिद्धाणं । णमो आइरियाणं । णमो उवज्झायाणं । णमो लोए सव्वसाहूणं ।

There are some words in this text such as धर्म, भाव, योग, etc whose exact significance it is very difficult for a beginner to grasp and whose meaning *often depends on the context.* So *one is forced* to use different English equivalents often without satisfaction सुद्धधम्माओ°–H says ज्ञानदर्शनचारित्ररूपात्, औचित्येन सातत्यसत्कारविधिसेवितात्, भय च श्रावकादेरपि अभिग्रहपालनेन श्रेय पावकम्म°–Karman according to Jainism is a *subtle form of matter that inflows into the* soul due to the vibrations of passions etc The Karman *is evil or good according to its fruits* तहाभव्व°–'भव्यत्व नाम सिद्धिगमनयोग्यत्वमनादिपारिणामिको भाव ' 'आदिशब्दात्कालनियतिकर्मपुरुषकारपरिग्रह '–H तस्स पुण तथाभव्यत्वस्य विपाकसाधनानि अनुभवकारणानि ।–H But more correctly in view of the usage that the term विपाक is always associated with the maturity of Karma, तस्य stands for पापकर्मण . असो–A man who wishes to attain liberation should always entertain pious thoughts he should repeatedly entertain them when he is oppressed by misery due to attachment and aversion, otherwise i e when he is alright, he should entertain them thrice a day. 'त्रिकालं त्रिसन्ध्यमिति '–H

§ 2. To facilitate understanding I have translated ' I seek shelter etc ', the more literal construction, ' may the Arahantas be a shelter ', can as well be adopted

§ 3 Technically speaking there is some difference between Arahanta and Siddha. अर्हत् might be

compared with a soul in the जीवन्मुक्तावस्था of the Hindu conception All Arahantas will be Siddhas sbut all Siddhas are not Arahantas In the अरहत tage only the four घातिकर्मs out of the eight Kar mas are destroyed and thus when अरहत destroys the remaining four he also becomes सिद्ध and hence the propriety of the phrase अवेश्रकम्मकलंका Arhatship is the lot of a selected few सिद्धs des troy all the eight Karmas at a stretch The eight Karmas are —ज्ञानावरणीय, दर्शनावरणीय, मोहनीय अन्तराय, आयु नाम, गोत्र and वेदनीय The first four are घाति since they soil the nature of the soul by the per force wanderings in संसार अरहत necessarily devotes a portion of his life for preaching the sacred reli gion but in Siddha's case it is not obligatory The happiness of a सिद्ध is called निरुपम it is self born and hence superior to worldly happiness which is necessarily dependent on the संयोग of another object

§ 4 'पञ्चविधमाचारं ज्ञानाचारादिभेदभिन्नम —H The cultivation of Right conduct is five-fold with regard to (i) Knowledge (ii) Faith (iii) Conduct (iv) Penance (v) Energy For instance in प्रवचनसार समणे य णाणदसणचरित्ततववीरियायारे ॥ २ ॥

पद्मादिनिदर्शना – पद्मादीनि पङ्कोत्पत्तिजलस्थितिमात्रेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भाव । आदिशब्दाच्छरत्सलिलादिग्रह '।—H

The author merely refers to the illustration of पद्म as it is quite famous in the Canonical litera ture in उत्तराध्ययन, xxv 27

जहा पोम जले जाय नोव लिप्पइ वारिणा ।
एव अलित्त कामेहिं त वय बूम माहण ॥

The lotus though born in water and standing in mud stands *above* them similarly a saint though in the world is above the attachment thereof

§ 5 भगव is an adjective of सरण This method of seeking shelter has its counterpart in Buddhism also where the Bhikkhu seeks shelter in Buddha Dhamma and Sangha The difference in enu meration sheds light on the metaphysical and ethical background of these two religions Bud dhism is mainly an ethical order while Jain ethics is meaningless without its eternal soul and possitive bliss of निर्वाण Siddha cannot find place in Buddhistic enumeration because Buddha hesi tated to be definite on the post mortem destiny of the soul Buddha cannot leave out सघ, because the newly formed order of monks was simply an unique feature of Buddhism The most common form of this सरणसुत्त which is current among the श्वेताम्बरs and दिगम्बरs runs thus—

चत्तारि सरण पवज्जामि, अरहते सरण पवज्जामि सिद्धे सरण पव ज्जामि साहू सरण पवज्जामि केवलिपण्णत्त धम्म सरण पवज्जामि ।

We find this topic of fourfold shelter treated at length in the चउसरणपइण्णय the contents of which closely agree with this section

§ 6 This section gives the way in which the house holder offers confession of his sins before the teacher with a view to correct his behaviour

thereafter An offence can be directed towards various persons and objects that are being enumerated in this paragraph, which as a matter of spiritual necessity should not be offended by a pious person Attachment aversion and delusion are the *motives* of operation, Committing Commissioning and Consenting are the *ways* of operation and mind speech and body are the *means* of operation The phrase मिच्छामि दुक्कड has been a stumbling block to commentators since even the days of निर्युक्ति The phrase is so popular and so often repeated in the circle of Jain monks that its literal meaning is lost sight of and even निर्युक्तिकार puts a symbolic interpretation on that poor phrase Sounds may be significant but certainly not in the manner in which the phrase is vivisected Haribhadra is too modest when he says

व्याख्या अस्य अर्थविशेषत्व स्वाहृताक्षरैरेव व्याख्या निर्युक्तिकारवचनप्रामाण्यात्। आह च निर्युक्तिकार –

मि त्ति मिउमद्दवत्ते छ त्ति य दोसाण छायणे होइ।
मि त्ति य मेराइ ठिओ दु त्ति दुगुछामि अप्पाणं॥
क त्ति कडं मे पावं ड त्ति य डेविमि तं उवसमेण।
एसो मिच्छादुक्कडपयक्खरत्थो समासेण॥

But we can rise above this commentarial bias and interpret the passage independantly The phrase can be interpreted in three ways (i) मा इच्छामि दुक्कड (as against इच्छामि सुकड below), (ii) मिच्छा (= मिथ्या) मे (मि is only a shortening of मे) दुक्कड, (iii) मिच्छामि (= मिथ्यामि denominative use of

मिच्या) दुक्कड I prefer the first The third which is the traditional interpretation would mean I falsify (i e render them negative without fruits) (my) wicked deeds But the first is contextually appropriate and the phrase इच्छामि सुक्कड almost forces us to accept the first interpretation

मग्गाहिदयसु० मार्गस्थितेषु सम्यग्दर्शनादिषु चैषु अमार्गस्थितेषु एतद्विपरीतेषु मार्गसाधनेषु पुस्तकादिषु अमार्गसाधनेषु खड्गादिषु । H

§ 7 The form अणुसट्ठि from its phonetic appearance is possibly a result of the confusion between two Sk forms अनुशास्ति and अनुशिष्टि instruction

§ 8 The text gives both सुकड and सुक्कड as the Pk equivalents of सुकृत the second is a good illustration of contamination with दुक्कड The aspirant approves of and exults in the various merits of different religious dignitaries etc and entertains a pious wish that he might also be a recipient of those virtues through their influence अनुष्ठान धर्मकथादि आचार ज्ञानाचारादिलक्षणम् साधुक्रियां सत्स्वाध्यायादिरूपाम्, *मोक्षसाधनयोगान् वैयावृत्त्यादीन् मार्गसाधनयोगान् सामान्येन कुशलव्यापारान्* । H

§ 9 मुडे and पावे are the forms of Nom Sg मूढयामि पाप एतेन विशिष्टाना प्रतिपत्तिं प्रति। अनभिज्ञ भावत परमार्थत । हिताहितयोरभिन्न स्यामहमेतत्सामर्थ्येन ।—H

§ 10 *अशुभकर्मानुबन्धा शिथिलीभवन्ति परिहीयन्ते क्षीयन्ते* च ।—H. कटकबद्धमिव विष is not quite clear H adds मन्त्रसामर्थ्येनाफल स्यात्. If it refers to the neutralising process of poision कटक might be taken as sea-salt,

or it might refer to some occult practice of charmers, tying down the piece of poison in a circular ring of string With due deference to Haribhadra I might suggest another interpretation The use of the phrase मन्नसामर्थ्य puts in the author's mind a simile of defeated enemy The असुहकम्म has scanty effect (अप्पफल) like an enemy (विसे = द्विष) who is tied down in chains or who is imprisoned in a camp such an enemy has least gains (अप्पफल) before him he can be led easily (सुखापनेय) elsewhere, and cannot come into power again (अपुनर्भाव) The change of द्विष to विस is not without parallel द्वार = बार, द्विगुण = विउण, व and ब being interchangeable **अपुणभावे**–'तथा अपुनर्भाव स्यात्कर्म, पुनस्तथाबन्धकालेन'–H Or it can be taken as अपुनर्भव. **तहा आसगलिज्जति०**–तथा आसकलीक्रीयन्ते, आक्षिप्यन्ते इत्यर्थ । परिपोष्यन्ते भावे पचयेन। तथा निर्माप्यन्ते परिसमाप्तिं नीयन्ते।–H नियमफलय is to be rendered as नियमफलदम् अपडिबधमेअ –प्रतिबन्धरहितं अनिदानमित्यर्थ ।–H

§ 11 जयतु सर्वज्ञशासन कुतीर्थापोहेन । परमसबोधिना वरबोधिलाभरूपेण सुखिनो भवन्तु, मिथ्यात्वदोषनिवृत्त्या जीवा प्राणिन इति ।–H.

II

§ 1 **एएसिं०**–एतेषा स्वरूप धर्मगुणानाम् ।–H आनुगामिकत्व भवान्तरवासनानुगमनेन, परोपकारित्व तथापीडादिनिवृत्त्या, परमार्थहेतुत्व परपरया मोक्षसाधनत्वेन, अत्यन्तभावसार महता प्रणिधानबलेन ।

These are the famous five vows to be observed by every Jain they are called अणुव्रत or partial vows when they are prescribed for a householder and the same are called महाव्रत when prescribed for a monk the difference between the two types is that महाव्रत are practised with strict thoroughness As enumerated here they are अणुव्रत and it is to indicate this that the word स्थूल is added (H translates स्थूल by स्थूर whose classical Sk sense is altogether different) For instance अहिंसा of a householder is prescribed with many practical considerations He is not bound to abstain from harming one sensed beings and so forth

सयाणागाहगे० सदा आज्ञाग्राहक स्यात् अध्ययनश्रवणाभ्याम्, आज्ञा आगम उच्यते। सदा आज्ञाभावक स्यात् अनुप्रेक्ष द्वारण। सदा आज्ञापरतन्त्र स्यादनुष्ठान प्रति। H दोसाइ° has another reading रोसाइ° °तिगिच्छासत्थ may be rendered as चिकित्साशास्त्र or चिकित्साशस्त्र and accordingly translated as medical treatise or a surgical instrument.

§ 2 **परिहरिज्जा०** तथा परिहरत् सम्यग लोकविरुद्धानि तद शुभाध्यवसायादिनिबन्धनानि अनुकम्पापर (I would add सन्) जनानाम। H **परमबोहि**°–पर अबोधिबीज अबोधिफलमात्मन इति। H Ignorance is a great evil and a source of difficulties, it blinds man and terribly results into inauspicious Karmic bondage

§ 3 वेजे ईसरे *etc are Acc pl forms*

§ 4 **आयइ०** आयतिविराधक परलोकपीडाकरम समारम्भ अङ्गारकर्मादिरूपम्।–H **नानियद्द०**–H interprets as ना निवद्द निद्दयादि but it can be taken न अनिवद्धम अनिवद्ध

is that statement or speech which is not well founded and hence unauthentic

§ 5 His estimate of expenditure should be proportionate to his income H quotes a couple of verses that shed some light on the traditional notion about the distribution of domestic expenditure, these two verses represent two different opinions—

पादमायान्निधिं कुर्यात्पाद वित्ताय वर्धयेत् ।
धर्मोपभोगयो पाद पाद भर्तव्यपोषणे ॥
आयादर्धं नियुञ्जीत धर्मे यद्वाधिक तत ।
शेषेण शेष कुर्वीत यत्नतस्तुच्छमैहिकम ॥

तहा तेसु०-तथा तेषु तेषु समाचारेषु गृहिसमुचितेष्विति वर्तते, स्मृतिसमन्वागत स्यात् आभोगयुक्त ।-H **भावमगल०** सूत्रनीत्या भावमङ्गलमेतद्विधिना वर्तन तन्निष्पत्तेरधिकृतसमाचारनिष्पत्तेरिति ।-H

§ 7 **होउ०**-भवतु ममैतत्कल्याण अधिकृतधर्मप्रतिपत्तिरूप, परम कल्याणाना जिनानामनुभावत तदनुग्रहेणेत्यर्थ ।-H तथा एतद्धर्मे युक्तानां यतीनामवयानकारी स्यात् आज्ञाकारीति भाव ।-H

III

§ 1 **अणुपाओ०**-अनुपाय एवैष धर्मप्रतिपत्तौ परोपताप । कथ मित्याह, न सत्वकुशलारम्भतो हितम् ।-H From उभयलोग सफ्ल to गुरुपभावेण, it is a piece of discourse addressed to the parents etc who are still unenlightened about the spiritual prospects of religious practices **समुदाय०**-तथा समुदायकृतानि कर्माणि प्रक्रमात्शुभानि समुदायफलानीति ।-H ; it is better that all of them should adopt the religious life If once they lose the

opportunity, there is no hope of their coming together in life, because their companionship here is like that of birds, for a night, on the tree from which they are destined to fly in different directions at the dawn **अइप्पभूआ**-There are various miserable births, but it is the human birth alone, according to Jainism, that is fit for religious practice, even gods cannot go to liberation from heavens This human birth is like a boat a boat, in order to reach the other end, should be watertight have a helmsman and be aided by the wind *similarly in this human birth, in order to attain* liberation the Karma-influx must be closed, Right knowledge should be acquired and one should be aided by penances **उवादेआ** य एसा॰-एसा stands for सिद्धि **इत्थ खलु**-अत्र खलु मुख्यप्यमुरी पर्यायत, मदपि असत्पर्यायत्त एव। स्वप्न इव सर्वमालमालमास्थाभावेन-H The sense of the word आलमालम् is not quite clear, possibly it means confusion disorder or some unreal exhibition **समिज्झइ**°-समृद्ध्यति च मम समीहित ससारव्यवच्छेदनं गुणप्रभावेण। एव शेषाण्यपि भार्यादीनि घोषयेदौचित्योपन्यासेन-H

§ 2 **विहिज्जा**॰-विदध्यात, यथाशक्ति शक्त्यनुमारेण तदुपकरण मर्यजातादीत्यर्थ । किं, कारणे कार्योपचारात्। किं भूतामित्याह, आयोपायशुद्ध स्वमत्या । ततोऽन्यसभूतिराय कालान्तरादिरुपाय ।-H **अप्पहा**॰-अन्यथैवमपि, तदनुज्ञाभावे। अनुपध एव भावत । उपाधियुक्त स्याद् व्याजवान् स्यादित्यर्थ । उक्त च—

निर्माय एव भावेण मायावास्तु भवेत्क्वचित्।
परयेरस्वपरयोरत्र सानुबन्धहितोदयम् ॥–H.

The idea appears to be: if the parents are not ready to give their consent, he will have to remain in the family for some time, still he is, as a matter of fact, without any hypocracy or without any worldly attachment (अणुवद्दे चेव, it may be उपाधि or उपाधि), though apparently he is उवद्दिजुत्ते, उपाधि or उपाधियुक्त , because still he is in the world, among the members of his family. **नायo**-ज्ञातमुदाहरणम्-H. The Jain commentators always translate that word by ज्ञात, meaning illustration which sense is unknown to classical Sk, figuratively it can be taken like that But it is more correct to take it as न्याय in the sense in which it is used in phrases देहलीदीपन्याय and so forth.

§ 3 **ओसहभावेo**-औषधभावे च सशय , कदाचिद्भवतोऽपि कालसह्रौ चेतौ मातापितरौ ।-H काल should be taken as death, they are कालसहाणि, काल-सहितानि, accompanied or pursued by death with death staring in their face Sometimes I have changed the tense in my translation **संठवियo**-तथा तेन श्ररयाच्छादनादिना प्रकारेण सस्थाप्य ।-H It is the motive and the consequence in view that matter, and not merely the appearance of the act, though he leaves them, his aim is to cure them by procuring some medicine

§ 4 In this paragraph we get the application of the above illustration to the present case of a man leaving his parents, when entering the ascetic order **सुक्कपक्खियo**-शुक्लपाक्षिको महापुरुष परीतससार इत्यर्थ । यथोक्तम्—

जस्म अवट्ठो पोग्गलपरियट्टो सेसओ अ संसारो ।
सो सुक्कपक्खिओ खलु अहिगे पुण कण्हपक्खीओ ॥-H

The author in calling a pious man as शुक्लपाक्षिक, has perhaps in his mind the growing digits of the moon in the white half of the month, so I have rendered it 'a man of increasing spiritual light' **विभासा०**-विभाषा कदाचिदेतत्सपादयितु शक्यते कदाचिन्न इत्येव रूपा ।-H or द्विभाषा, two opinions uncertainty **ववहारओ०**-कालसद्दो चेतो व्यवहारत, तथा जीवनसभवनाश्रिश्चय तस्तु न ।-H. the pursuit of death is phenomenal because it mainly refers to the body **विसिट्ठगुरु०**-it is to be taken as विशिष्टगुरु-म्-आदिभावेन, म् is what is called Sandhi consonant by Pischel **आसन्नभव्व०** it is a designation of those liberable souls with whom Liberation now is quite at hand

भगव इत्य नाय-भगवानत्र ज्ञात महावीर एव परिहरन् गर्भाभिग्रह प्रतिपत्त्याऽकुशलानुबन्धिनम् । तथा कर्मपरिणत्या मातापितृशोक प्रव्रज्या ग्रहणोद्भवमिति । उक्त च—

अह सत्तमम्मि मासे गब्भत्थो चेवभिग्गह गेण्हे ।
णाह समणो होह अम्मापियरे जियतम्मि ॥-H

This refers to the famous incident in Mahavira's life When he was in the womb he remained silent once without any movements to such an extent that his mother misunderstood that the embryo disappeared and began to weep and wail like anything We have a graphic description of this in Kalpasutra Mahāvira understood the reason and it is at that time that he made a vow that he would not enter the ascetic order as long as

his parents were living–an incident which almost stands in contrast with the one in the life of his younger contemporary Buddha

This clearly indicates that the responsibilities to be disposed of, before entering the Jain ascetic order were not in any way light while in Buddhism it was more easy to turn out a Buddhist monk This easy admission though it was begun with honest motives by Buddha and though it gave impetus to the popularity of Buddhism proved fatal in the end This way of easy admission into the order is portrayed in मृच्छकटिकम possibly with a satirical touch

§ 5 **सुप्पउत्ता°**-सुप्रयुक्तावश्यक , having devoted himself to the practice of six आवश्यकs, viz सामायिक चतुर्विंशतिस्तव, वन्दना, प्रतिक्रमण प्रत्याख्यान, and व्युत्सर्ग **लोगधम्मेहिंतो॰**-लोकधर्म possibly refers to the duties of a श्रावक or a householder as against the लोकोत्तर धर्म consisting of the religious duties of a monk they are known also as सागारधर्म and अनगारधर्म respectively

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IV

§ 1 **किरिया॰**-क्रियाफलेन युज्यते, सम्यक्क्रियात्वाधिकृत क्रियाया ।-H **विवज्जय॰**-विपर्ययेति मिथ्याज्ञानरूपम् ।- H **पभअभावे॰**-मिथ्याज्ञानरूपविपर्ययाभावे ।. **नाविवज्जत्थो॰**-न अविपर्यस्त अनुपाये प्रवर्तते, he who is not विपर्यस्त (अविपर्यस्त) i e perverted in his knowledge, does not

proceed (न प्रवर्तते) with unworthy means (अनुपाये, the means which are not real means) उवाओ अ०-उपायश्चोपेयसाधको नियमेन, कारण कार्याव्यभिचारीत्यर्थ। अतज्जननस्वभावस्य तत्कारणत्वायोगादतिप्रसङ्गात्। एतदेवाह-तत्त्वतस्तत्त्याग एवोपायस्वतत्त्वत्याग एवान्यथा स्वमुपेयमसाधयतः। कुत इत्याह-अतिप्रसङ्गात्। तदसाधकत्वाविशेषेणानुपायस्याप्युपायत्वप्रसङ्गात्। न चैव व्यवहारोच्छेद आशङ्कनीय इत्याह-निश्चयमतमेतदिति सूक्ष्मबुद्धिगम्यम्।

In view of the law of cause and effect it is the means that can achieve the end If they do not achieve the desired effect and if any thing else can fruitfully function for them, the very law of cause and effect that brooks no exception is vitiated If some things which cannot be called the means can achieve the end why not some thing else? It is to this that the author refers as unwarranted consequence (अतिप्रसङ्ग) If strings with requisite accessories fail to produce the cloth and if the same is produced by earth, there is no reason why wood and so many other things in the world should be precluded from producing the cloth.

§ 2. निअत्तग्गहदुक्खे०--निवृत्ताग्रहदु ख।--H., rather निवृत्तग्रहदु ख -संसारदु खान्निवृत्त इत्यर्थ. न इओ०-न इतो गुरुकुलवासाद् हित तत्त्वमिति मन्यते।-H सुस्सूसाइगुणजुत्ते°-This refers to the eight necessary virtues of a disciple who wants to be instructed in sacred texts. Haribhadra has enumerated them in the commentary-शुश्रूषा, श्रवण, ग्रहण, धारणा, विज्ञान, ईहा, अपोह and तत्त्वा-

भिनिवेश The following verse (I 14) from the newly discovered वराङ्गचरित of जटाचार्य enumerates them thus—

शुश्रूषताश्रवणसम्ग्रहधारणानि विज्ञानमूहनमपोहनमर्थतत्त्वम ।
धर्मश्रवार्थिषु सुखाभिमुखेन नित्यमष्टौ गुणान्खलु विशिष्टतमा वदन्ति ॥

आययट्ठी०-आयतार्थी मोक्षार्थी-H आयत in the sense of मोक्ष is not usual in classical Sk

अन्नहा०-If the text is not properly mastered the result is अनियोग misuse the same as दुरुपयोग, of the text studied अणाराहणाए०-If the text is not properly mastered and its contents appreciated (आराधित) there is no fruit at all (न किंचित् add फलम) in fact (धुव) it is as good as if he has not begun the study (तदनारम्भात्) इत्थ मग्ग°-अनाराधनाया मार्गदेशनाया तात्विकायां श्रृण्वतो दु ख भवति । H The consequences of an unappreciated instruction are misery disregard and disrespect not only to the hearer in the long run but to the teacher and the Dharma just at present such an instruction can never belong to one who follows the right path

§ 3 अत्थहेउ०-When studying the sacred texts the understanding of the meaning (अर्थ) should be his object (हेतु) thereby (तस्मात्) he attains the eternal (धुव) liberation (अर्थहेतु पारम्पर्येण मोक्षाङ्गमैवेत्यर्थ । H) When the path is being preached to him he should maintain an attitude of non attachment to the world and its allurements and he may have mere regard for various क्रियारम्भs The study can be called fruitful even if there is a

particle of understanding (अवगमलेस) a man of such study is सबीज i e सम्यग्दर्शनादिबीनयुक्त एसा०– एषा stands for आराधना or अविराधना the printed edition H commentary has मार्गगामिन एवैषा विराधना but possibly अ before विराधना is lost in the preceding आ, and should be represented by an अवग्रह

अवायबहुलस्स निरवाए– अपायबहुलस्य निरुपक्रमक्लिष्टकर्मवत निरपायो यथोदित मार्गगामीति प्रक्रम '—H Since the sentence occurs in the context of textual study and the grasp of the principles therein I am inclined to take the sentence as ' अवायबहुलस्य निरपाय ' i अवाय means judgment as in अवग्रहेवायधारणा । (तत्त्वार्थसूत्र, I 15) the मतिज्ञान or sensitive knowledge has four stages अवग्रह outlinear grasp ईहा discrimination or consideration अवाय judgment and धारणा retention पवयण०-प्रवचनमातृसगत —endowned with the mothers of the Creed They are eight in number and parenthetically enumerated in the next words The eight comprise five Samitis i e, items of carefulness with regard to (i) walking (ii) talking (iii) seeking food (iv) handling articles of use and (v) answering the call of nature and the three Guptis are (i) control of mind (ii) of speech and (iii) of bodily activities The creed of अहिंसा is the base of Jain Ethics, and it is in this spirit that these eight which help to observe the vow of अहिंसा are called the mothers of the Creed पवयणप० एतत्याग प्रवचनमातृयाग ।-H सम्म भेय० सम्यग्भावपरिणत्या, एतद्विज्ञानायनन्तरोदितम् ।-H.

दुविहाए परिण्णाए–एतदेवाह द्विविधया परिज्ञया ज्ञपरिज्ञया १ प्रत्याख्यानपरिज्ञया २ च । ज्ञपरिज्ञावबोधमात्ररूपा प्रत्याख्यानपरिज्ञा तद्गर्भक्रियारूपा ।–H The first is objective knowledge i e to know the principles for the sake of knowledge only the second implies the practical considerations attendant thereon To know is one thing and to know and put into practice those principles is another **तहा आसास**पयासदीव etc तथा आश्वासप्रकाशद्वीप दीप वा सम्यग्विज्ञानातीति वर्तते । किंविशिष्टम् इत्याह –स्पन्दनास्थिरादिभेदम । इह भवाब्धावाश्वासद्वीपो मोहान्धकारे दुःख गहने प्रकाशदीपश्च । तत्राद्य स्पन्दनवानस्पन्दनवाश्च ज्ञावनवानप्लावन वाथेऽयर्थ । इतरोपि स्थिरोऽस्थिरश्च । अप्रतिपाती प्रतिपाती चेत्यर्थ । अय च यथासख्य मानुष्ये क्षायोपशमिकक्षायिकचारित्ररूप, क्षायोपशमिकक्षायिकज्ञानरूपश्च । उभयत्राद्योऽनाक्षेपेणेष्टसिद्धये (?) सप्रत्यपाय त्वात् । चरमस्तु सिद्धये निष्प्रत्यपायत्वात ।–H Right conduct is a safety isle (आश्वासद्वीप) standing on which a soul is not lost in the current of transmigration this conduct is two fold partial (occasioned by partial destruction and partial subsidence क्षयोपशम of conduct-deluding Karma) and perfect (occasioned by the destruction क्षायिक of the same) *Similarly knowledge is a lighted lamp* this knowledge is twofold imperfect, that of a छद्मस्थ or non-omniscient being and perfect that of a केवलिन् or an omniscient teacher Then partial conduct and imperfect knowledge are not the means *par excellence* and hence they are सदीण or अस्थिर, while perfect conduct and knowledge are स्थिर, because they continue to remain as the

necessary characteristics of a सिद्ध in liberation, till eternity Since these अथिर conduct and knowledge will have to be developed into थिर, the aspirant always struggles (उज्जमइ) for unwavering light of perfect knowledge and the safety isle of perfect conduct उत्तरोत्तर०-These achievements refer to the शुक्लध्यान in the last stages of spiritual advancement विसुज्झमाणे०-एव विशुध्यमान सन् आभव आजन्मासंसार वा भावक्रियां निर्वाणसाधिकामाराधयति निष्पादयत्यौचित्यारम्भनिर्वहणरूपाम् ।-H परीसह°-परीषहs which a monk has to endure so that he should not fall from the Right Path and that his Karmas should be consumed, are twentytwo in number 'क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाच्ञालाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि' (तत्त्वार्थसूत्र, ix 9) उवसग्ग– It is of three kinds according to the agents that bring about the calamity दिव्वे माणुस्सए तिरिक्खे अ, i. e , caused by gods, men and lower beings

§ 4 पवन्ने०-Note this past passive participle form appears to serve the purpose of the past active participle प्रपन्न प्रपन्नवान् । निअत्तमाण० निवर्तमानवेदन कण्ड्वाद्यभावात् ।-H तप्पडिबंधाओ०--तत्प्रतिबन्धात् आरोग्यप्रतिबन्धाद्वेनो शिराक्षारादियोगेऽपि शिरावेधक्षारपातभावेऽपीत्यर्थ, व्याधिशमारोग्यविज्ञानेन व्याधिशमाद्यदारोग्य तदवबाधेनेत्यर्थ. H– । किरिओवयोगेण°-तथा क्रियोपयोगेन इतिकर्तव्यतायां बोधेन हेतुना अपीडित अव्यथितो निवातस्थानासेवौषधपानादिना । किम इत्याह– शुभलेश्यया प्रशस्तभावरूपया वर्धते वृद्धिमाप्नोति–H लेश्या should not be interpreted as the colour of the soul It is something like the aura of the soul and its

presence is due to the association of Karmas It is indicative of the temperament and hence it is called as mental attitude (भाव). लेश्या is of six kinds कृष्ण, नील, कपोत, पीत, पद्म and शुक्ल; the first three are auspicious and the last three inauspicious.

§ 5. The above illustration is applied, in this para, to the present case : here *the disease is* that of Karma, births etc. are the misery, asceticism is the prescription, and so forth. **थिरासय०**-स्थिराशयत्वेन चित्तस्थैर्येन हेतुना ।-H. **तेउल्लेसाए०**-तेजोलेश्यया शुभप्रभावरूपया वर्धते वृद्धिमनुभवति ।-H. **निसग्ग०**-निसर्गप्रवृत्तिभावेन सांसिद्धिकप्रवृत्तित्वेन हेतुना। एषाऽसगप्रतिपत्तिर्गुर्वी व्याख्याता भगवद्भिः ।-H. **अन्नहा०**-अन्यथा गुरुबहुमानव्यतिरेकेण क्रियाप्यक्रिया, कुलटानारीक्रियासमा तु शीलवनितोपवासक्रियातुल्या ।-H **विसन्न०**-एतदेव स्पष्टयन्नाह-विपाकतृप्तिफलमन्न ज्ञातमस्य विपाकदारुण, विराधनासेवनात्। एतदेवाह-आवर्त एव तत्फलम्, आवर्तन्ते प्राणिनोऽस्मिन्नित्यावर्तः ससार ।-H. The analogy is that of a hungry man, *who, in order to quench his hunger,* eats poisonous food, the result is that his hunger is not satisfied, and in addition it leads to his death

§ 6. **एसेह०**-एषोऽत्र शुभोदयो गुरुबहुमानः कारणे कार्योपचारात्, यथाऽऽयुर्घृतमिति। अयमेव विशेष्यते-प्रकृष्टतदनुबन्ध. प्रधानशुभोदयानुबन्ध ।-H. **अप्पडिवडिए**-अप्रतिपतितः, one that does not fall back, does not fail from the right track. **तेउल्लेसा**-अत्र तेजोलेश्या *चित्तसुखलाभलक्षणा* ।-H. **सुक्के०**-तत्र शुक्लो नाम भिन्नवृत्तोऽमत्सरी कृतज्ञः सदारम्भी हितानुबन्ध इति । शुक्लाभिजात्यथैतत्प्रधानः प्रायश्छिन्नकर्मानुबन्धः ।-H.

लोगसण्णं०-i e he deserves no more the title 'worldly', in short he has cut all his connections with the world पडिसोअ०-From दशवैकालिक we learn 'अणुसोओ ससारो पडिसोओ तस्स उत्तारो' To be involved in ससार is the normal current which all the living beings follow, it is only that person who really wants to attain liberation that goes against normal current adopts asceticism and finally becomes a सिद्ध सव्वोयहासुद्धे-सर्वोपधाशुद्धो निरतिचारत्वेन-H अभवसाहगं०-मोक्षसाधकमित्यर्थ । निदर्शनमाह भोगक्रिया सुरूपादिकल्प न रूपादिविकलस्येता सम्यग् भवन्ति-H

§ 7 तत्तत्तखण्डणेण०-तत्तत्त्वखण्डनेन सक्लेशादिभ्य उभय लोकाप्रेक्षया भोगक्रियास्वरूपखण्डनेनेति भाव । एतद् ज्ञानमुच्यते । यदेवमिष्टवस्तुतत्त्वनिरूपकम् ।-H, तत्तत्त should be rendered as तप्तत्व so that it gives the required meaning of सक्लेश etc भावो-भाव सदन्त करणलक्षण, sincerity of heart अक्खित्ताओ०-आक्षिता स्वीकृता एवं ते योगा शुभमज्याव्यापारा ।-H अणाउले is Nom Sing अनाकुल सन् निष्पादयतीदम । तेहि०-तैस्तै प्रकारै (सम्यक्त्व) बीजन्यासादिभि सानुबन्ध परार्थं महोदयोऽसौ (?) परपरार्थसाधनात् ।-H

V

§ 1 This chapter mainly deals with the description of Siddha and his happiness As an introduction we might quote three verses from अमृतचन्द्र's पुरुषार्थसिद्ध्युपाय—

> सम्यक्त्वचरित्रबोधलक्षणो मोक्षमार्ग इत्येष ।
> मुख्योपचाररूप प्रापयति पर पद पुरुषम् ॥ [1]

नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।
गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥
कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

Haribhadra has beautifully summarised this chapter in his सिद्धसप्ततिका in Pk. verses Compare also देविंदत्थयपइण्णय, verses 278-301, which deals with this very subject in details

पहीणासुहे°–प्रक्षीणाशुभ. एकान्तेन, अनुबन्धशक्तिवर्जितः अशुभसद्भावात् एव सम्प्राप्तनिजस्वरूप ।–H. से°–स सिद्धः न शब्दो ।–H ; but I would take से to mean तस्य. अणित्थंथ°–अनित्थंस्थसंस्थाना, इदम्प्रकारमापन्नमित्थं, इत्थंस्थितं इत्थंस्थ, न इत्थंस्थ अनित्थंस्थं संस्थानं यस्य ।–H. असंजोगिय°–That pleasure which is contingent on the union of two things is really inferior to one which is independent of any such union, because every union necessarily culminates into disunion. Satisfaction of one desire leads to the rise of another, and hence the presence of desires is not congruent with real happiness अपाले°–एसाओ stands for सर्वेशाः. पज्जुमयं°–The ignorant people who have not grasped the nature of real happiness, are infatuated with this संयोगिकानन्द ; this is really a perverted course and leads to endless calamities.

§ 2. Every Siddha is situated at the top of लोकाकाश, but still this relation cannot be called येग, as understood in ordinary sense. The Siddha is established in his own nature The sky also is self-supported, because one self-existing entity

(सत्ता) does not need the support of anything else, so the आकाश does not rest on anything else न इत्थ०—The presence of desires necessarily indicates that some provinces of happiness are still to be annexed, Siddha's bliss being infinite, there is no place for desires any more तम्भावेऽणुभवो०-The liberated soul experiences infinite happiness It is not possible for others to experience it for the sake of experiment. It must be accepted on the authority of the *words of that omniscient Jina His words* are absolutely true because the various antecedents of falsehood are absent from him, the effect false hood is impossible without a cause viz राग etc H quotes a verse—

> रागाद्वा द्वेषाद्वा मोहाद्वा वाक्यमुच्यते ह्यनृतम् ।
> यस्य तु नैते दोषास्तस्यानृतकारण नास्ति ॥

Thus the Jain authors are sufficiently zealous about the authority of their आगम्s That spirit is well expressed in the following oft-quoted verse—

> सूक्ष्मं जिनोदित तत्त्व हेतुभिर्नैव हन्यते ।
> आज्ञासिद्ध तु तद् ग्राह्यं नान्यथावादिनो जिना ॥

§ 3 जारिस-यादृश सुखं Here the author gives merely an illustration which would help the as pirant just to imagine the greatness of Siddha's happiness एव सुहुम०-The problem of Siddha s happiness is too subtle to be grasped by ordinary beings; the happiness of a saint cannot be realized by one who is not a saint and the pleasure of health by one who is ever diseased साध्यपज्जय

सिद्धं०-When we consider the case of a single Siddha, the happiness attained by him has a beginning, because in संसार it was never attained; and it has no end because the condition of Liberation is eternal from which there is no return into संसार, and thus the happiness therein has no end. If all Siddhas are to be considered collectively, that happiness has neither beginning nor end, because souls are eternal, liberability is eternal, liberation is being attained from eternity and it will continue till eternity.

विचित्तमेअं०-अत एवाह, विचित्रमेतत्तथाभव्यत्वादि। कुतः, इत्याह-तथाफलभेदेन कालादिभेदभाविफलभेदेनेत्यर्थः। समाने भव्यत्वे सहकारिभेदात्फलभेद इत्याशङ्कापोहायाह-नाविचित्रे तथाभव्यत्वादौ सहकारिभेदः। किमिति, इत्याह-तदपेक्षत्वात् (तओ = सः) इति तदतत्स्वभावत्वे तदुपनिपाताभावादिति।-II. The nature of the effect depends on the nature of the causes, diversity in result leads us to diversity in causes; and if there is no diversity (अविचित्रे) in the result, there cannot by any discrimination between the contributing causes, (न सहकारिभेद.) on which the result depends (कारणापेक्षं कार्यमिति) अणेगंतयाओ तत्तवाओ-This refers to the famous Jain Logic known as the doctrine of manifold predication or Relative pluralism; it is also called Syādvāda or सप्तभंगीनय Powers of the mind and speech are too limited to do proper justice in expressing the nature of an entity. So the best way is to analyse that entity and then state its different

aspects without ignoring others This is the underlying idea of अनेकान्त where no individual statement can claim absolute truth अणारिह०–अर्हन्मतविरुद्धमेतत्।

§ 4 There are many ideas parallel to Jainism and Sāmkhya school The Jaina conceptions of soul and karma a form of matter, have close agreement with the Samkhya notions of पुरुष and प्रकृति But these two schools hold different opinions on the mutual relation of these two entities These two principles explain the phenomenon of संसार, but it must be seen how it is philosophically possible according to Jainism and Samkhya school संसार is the result of the fact that the soul is found in the grips of karma from beginningless time; we cannot imagine a time before this when the soul was not found in the grips of karma This is a dogma with Jainism, by plainly accepting this fundamental dogma Jainism escaped the difficulty of explaining the pros and cons of the first cause of this union between soul and matter But the Samkhya attitude is altogether different They say that पुरुष is merely a spectator and the bond between पुरुष and प्रकृति *is not real* The Sāmkhya position, in this respect has been detected, even by modern scholars, to be rather weak It is this सांख्य position, I think, that our author is attacking He says that bondage must be a *fact*, and in the absence of it, it is no use talking of liberation,

called अभव्य who cannot attain liberation at all दिदृक्षा तु केवलजीवरूपेत्यर्थः । न भावियोगापेक्षया महदादिभावे तदा केवलत्वेन तुल्यत्व दिदृक्षाया भव्यत्वेन । अत्र युक्तिमाह-तदा केवलत्वेन भावियोगाभावे सदा अविशेषात्तथा सांसिद्धिकत्वेन तदूर्ध्वमपि दिदृक्षापत्तिरिति हृदयम् । एवस्वभावैवेयं दिदृक्षा या महदादिभावाद्विकार दर्शने केवलावस्थायां निवर्तते, इत्येतदाशङ्क्याह-तथा स्वभावकल्पने कैवल्याविशेषे प्रकमाद्दिदृक्षाया भावाभावस्वभावकल्पनमप्रमाणमेव आत्मनस्तद्भेदापत्ते प्रकृते पुरुषादिकत्वेन तद्भावापत्त्येति गर्भ ।–II Some of the sūtras here are very cryptic, and even Hari bhadra if I am not mistaken, does not come to my rescue एसेव०-दिदृक्षा might be सहजा characteristic or परिकल्पिता He has pointed out that it is fallacious to accept it as सहजा, by a digression he points out that it is not similar to भव्यत्व, and here he says that it cannot be परिकल्पिता, because an imaginary relation occasioned by an imaginary characteristic cannot give rise to a gross fact like संसार Then he states his position re. bondage bondage of Karma is due to परिणाम the psychic conditions such as शुभ and अशुभ.

§ 6 In this paragraph the author gives the nature of the relation between the soul and karma, and attacks further the Buddhist conception of liberation. न सरूव०-Karma is not inherent in the soul nor it is merely an imaginary ascription, because what is inherent cannot be done away with in liberation and what is imaginary cannot be efficient to give rise to संसार, thus these alternatives do not logically explain भवभेद The

relation between the two is of the nature of close association **न भवाभावो उ सिद्धी०**-Here the author makes the point quite clear that निर्वाण according to Jainism is not merely the negation of something (*say for instance of* संसार *and its misery*) nor mere void but a positive state, a condition with positive qualities or it may be an attack on the Buddhist conception of निर्वाण as understood by our author, in that case it means, 'negation or extinction (अभाव) of being (भव) is not or can never be सिद्धि Pūjyapada also attaches the same aspect when he says नाभाव सिद्धिरिष्टा' **न तदुच्छेदे॰**-न तदुच्छेदेऽनुत्पाद, न सन्तानोच्छेदेऽनुत्पादस्तस्यैव ।-H I have rendered it as न तदुच्छेदेनोत्पाद etc **नाणाइमत भवो०**-एव हि नामादिमान् भव ससार कदाचिदेव सतानोत्पत्ते । तथा न हेतुफलभाव । चरमा द्यक्षणयोरकारणकार्यत्वात् । I am inclined to construe it thus- न अनादिमान् भव इति चेत्, न हेतुफलभाव '

निराहार०-निराधारोऽन्वय कृतो नियोगेन, अयमत्र भावार्थ । स्वो भाव इत्यात्मीया सत्ता स्वभाव । एव च स निवृत्तिस्वभाव इति स्वाभाविकी आत्मीया सत्तेति निराधारत्वम्। यद्वाऽन्वयाभावस्तन्निवृत्तेस्तत्वादिति नियोगग्रहणमवश्यमिदमित्थमन्यथा शब्दार्थायोगादिति व्याप नार्यम्, एवमाद्यक्षणेऽपि भावनीयम् ।-H

§ 6 **लोगतo**-The abode of Siddhas is situated at the top of this Universe, at the end of the लोकाकाश About the accommodation of Siddhas H quotes a verse from his सिद्धसुखविंशिका—

> जत्थ य एगो सिद्धो तत्थ अणता भवक्खयविमुक्का।
> अन्नोन्नमणाबाहं चिट्ठति सुही सुहं पत्ता ॥

अकम्मुणो गई॰–When the soul is free from the burden of Karmas it flies straight upwards to the top of the लोकाकाश where it stops automatically, due to the absence of necessary fulcrum of motion beyond the लोकाकाश The analogy of gourd etc is given in detail in तत्त्वार्थसूत्र, 'आविद्धकुलालचक्रवद्-व्यपगतलेपालाबुवद्-एरण्डबीजवदग्निशिखावच्च' (x. 7) Haribhadra explains the same thus—अष्टमृद्‌लेपलिप्तजलक्षिप्ताधोनिमग्न-तदपगमोर्ध्वगमनस्वभावालाबुवत्, प्रभृतिग्रहणादेरण्डफलादिग्रह ।–H अफुसमाण॰–When the soul is free from Karmic encrustation, it shoots forth to the top of लोकाकाश, its velocity is so good that it flashes forth *unhindered* by anything

अणुच्छेओ॰–It may be asked that the number of liberable souls will one day be exhausted if they go on attaining Liberation in eternal time there cannot be any supplimentation because we are taking the case of *all the souls* and because the *souls that have attained liberation do not return* to ससार The answer given is that the number of liberable souls is infinite and infinity can never be exhausted This Jain idea of infinity has anticipated the view of modern scientists

एअमणंता॰–एतदनन्तानन्तक, एतद्भव्यानन्तकमनन्तानन्तक न युक्तानन्तकादिसमया अत्र ज्ञातम् ।–H समया I have construed as समयात् निजसमयात्. भव्वत्तं॰–अतो न क्षयो भव्यानामिति स्थितम् । एव च सति भव्यत्व योग्यतामात्रमेव सिद्धिं प्रति केषाञ्चित्प्राणिना ये न कदाचिदपि सेत्स्यन्ति । तथा चागम — भव्वा वि न सिज्झिस्सति केइ ' इत्यादि । भव्यत्व सिद्धिगमनयोग्यत्व फल–

गम्या च योग्यता । को वा एवमभव्येभ्यो विशेषो भव्यानाम्–इत्या शङ्काप्यपोढ़ायाह–प्रतिमायोग्यदारुनिदर्शनेन, तथा हि तुल्यायां प्रति निष्पत्तौ तयाप्येक दारु प्रतिमायोग्य मप्यादिश्यतया न तदन्यच्छ्च तयेत्यादिविद्वदङ्गनादिसिद्धमेतम् ।–H भव्यत्व is merely the fitness to attain liberation, but not that all भव्य souls necessarily attain liberation there are various pieces of wood that are fit for carving out an image but not that all of them are used for that purpose एसो वि०–व्यवहारोऽपि । यवहारमयमेअ०–Jain Logicians admit two standpoints of view व्यवहार and निश्चय In some cases व्यवहार might apparently look as contrary to the निश्चय but it only helps to grasp the Real The following verses of अमृतचन्द्र clearly bring out their distinction and relative utility—

निश्चयमिह भूतार्थं व्यवहारं वर्णयत्यभूतार्थम् ।
भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥
अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।
व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥
माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।
व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥
व्यवहारनिश्चयौ यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥

(पुरुषार्थसिद्ध्युपाय, 5 8)

शंकराचार्य also admits these two viewpoints with the difference that he calls निश्चय as परमार्थ परिसुद्धो०–This refers to निश्चय

§ 7 To round off the whole discussion the author glorifies the commandment of Jina and

PAMCASUTTA : TRANSLATION

[*Note — The Translation is literal as far as possible but the cryptic style of the Sutras necessitates additions here and there at times by way of explanation and at times required to show the relation of words in a compound*]

I

§ 1 Salutation to glorious Arahantas who are free from attachment, who are omniscient, who are worshipped by lords or gods, who propound (the nature of) things (exactly) as they are, and who are the teachers of three worlds They preach thus Here indeed, the Jiva or soul is eternal, the transmigratory condition of the soul is eternal, it (*bhava*) is the consequence of its (i e soul's) association with eternal Karma, it is of the nature of misery, its fruit is misery, and it leads to misery Its excision can be effected by (the practice of) faultless Dharma, the faultless Dharma can be acquired by the destruction of sinful Karmas, the destruction of sinful Karmas depends on liberability and other virtues Further the means of maturing that (sinful Karma) are seeking shelter in the four, reprobating one's bad deeds and approving the good ones Hence he who wants to attain liberation, should cultivate these pious thoughts repeatedly when there is misery and three times when there is no misery

§ 2 I seek shelter all through my life in those glorious Arahantas who are the great lords of *three worlds whose provisions of merits are* unsurpassed whose attachment aversion and delusion are exhausted who are like a wish giving jewel that fulfils desires unthought of who are like a boat in the transmigratory ocean and whose shelter is unique

§ 3 Similarly I seek shelter in S ldhas who have destroyed old age and death removed the Karmic stains annihilated all sufferings are possessed of perfect knowledge and faith who dwell in the town of liberation who have attained unparallelled happiness and who have completely done their duties

§ 4 Similarly I seek shelter in saints whose minds are profound and calm who have abstained from sinful activities who understand the five-fold conduct who are intent on helping others in whose case the *illustrations of lotus etc* can be given who are busy in meditation and study and whose mental attitude is growing purer

§ 5 Similarly I seek all through my life a happy shelter in the Dharma preached by the omniscient which is worshipped by gods devils and men which is a sun to the darkness of delusion a powerful spell against the poison of attachment and aversion a means of all fortunes a fire to the forest of Karmas and which brings about the condition of liberation I have sought shelter in all these and reprobate my bad deeds

their instruction, may I show respectful behaviour towards them and carry out the course of conduct without transgressions

§ 8 Frightened (at the miseries of this world) I (shall) practise virtues to the best of my ability I approve of the accomplishments of all Arahantas, the liberated condition of liberated souls, the conduct of all the preceptors, the textual instruction of all the teachers, the pious acts of all the saints, the activities leading to liberation, and the activities leading to a righteous path of all the gods, of all the souls who want to attain liberation and whose intentions are pious Let me well cultivate this (attitude of) approval with proper ceremonies, with a pure intention, with *good behaviour and without any transgressions* through the influence of Arhantas and others who are endowed with great virtues

§ 9. They are endowed with unimaginable power, are illustrious, free from attachment, omniscient, greatly beneficial and serve as the cause of great benefit of (all) beings I am a fool a sinner muffled by eternal delusion who really does not understand (anything) Let me discriminate between the beneficial and the harmful, let me refrain from what is harmful and proceed with what is beneficial Let me be an aspirant (after liberation) showing a proper behaviour towards all beings considering it as the benefit of my self I wish for (the practice of) good deeds—I wish for, I wish for.

§ 10 The consequences (or bonds) of inauspicious Karmas of a man who devotedly recites,

hears and reflects upon this in the manner given above, become loose, lessened and destroyed. And when its bonds are destroyed, the inauspicious Karman loses its potency due to auspicious mental attitude; it has scanty effect like poison put in salt, it leads to happiness gradually and never takes root again. Then the bonds of auspicious Karmas are put together, fed and finished. The auspicious Karmas have their consequent bondages eminent, have been earned by good mental attitude and necessarily fruitful; it has a beneficial effect like that of a great medicine properly prescribed, it leads to happiness and it achieves great happiness Hence there is no countereffecting bondage, as the inauspicious attitudes of mind are suppressed. These pious thoughts should be recited well, heard and reflected upon taking them to be the seeds of auspicious attitude of mind.

§ 11 Salutation to those great teachers who are free from attachment and who are saluted by the (gods, sages etc that are) saluted (by men etc.) Salutation to the rest (also) who deserve salutation. Success to the doctrine of the omniscient! By (attaining) that highest enlightenment let all souls be happy—3.

Thus ends the section which stops sin
and sows the seed of merit

II

§ 1. When he has faith in the practice of religious virtues, he should meditate on the nature of

these, their natural attraction, their ability to accompany (the soul in the next birth) their obligation on others their being the cause of the highest object their being difficult to be practised their being fierce (in their *results*) and their giving rise to great delusion when violated, and that they are not *easily obtainable again* Then one should adopt these to the best of his ability *according to* due *ceremonies* and *with* a great strength of mind These (virtues) are 1 abstention *from* harming *gross forms* of *life* 2 abstention from uttering gross forms of false speech 3 abstention from gross forms of taking things which are not given, 4 abstention from gross forms of sexual intercourse and 5 abstention from gross forms of possessing property and so forth after adopting them he should exert himself to practice them He should always accept the commandment (of the Jina) ever meditate on it and be guided forever by it The commandment of the Jina is a great spell against the poison of delusion like water against the fire of anger (or aversion) a medical treatise on the disease of karmas and a wish fulfilling tree giving the fruit of eternal bliss.

§ 2 He should avoid the company of the (old) friend namely *unrighteousness* He should meditate on the recently acquired merits and on the *demerits* that were *pursuing him* in *this eternal* transmigratory condition on the dangerous companionship of friends in the form of unrighteousness on its being censured in both the worlds and on the consequent series of inauspicious

should not utter a lie a harsh word a calumny, an unauthentic statement His speech should be short and sweet. In this way he would not harm the living beings He should not accept things which are not offered to him He should not stare (with an immoral eye) at other ladies He should not inflict wanton punishments His bodily activities should be pure

§ 5 Further his gifts enjoyment paraphernalia storage—all these should be in proportion to his income He should not tease the members of his retinue but be kind to them as far as poss ble he should be compassionate and greedless in his mind It is a (part of the) religious duty to maintain others (for instance saints etc) All living beings are separate the idea of mineness leads to bondage One should be mindful of those various duties (of a house-holder) and should think thus I am so and so belonging to such and such a family the pupil of so and so standing on such and such a religious stage it is not pro per for me to harm them to undertake those pre liminary sins thus alone my merits would be in creased this is the gist of the faith and this is the kernal (lit soul) of doctrine this is beneficial and everything is worthless if grasped properly and in details So has said the enlightened and the illustrious Arahanta who is a brother of three worlds and who is very compassionate Having thus thought over his words one should properly pract se the courses of conduct sanctioned by him and it serves as an auspicious rite that paves the path to achieve the End

III

§ 1 After comprehending the duties of a monk and being endowed with necessary qualifications he should try to adopt this (further course of discipline) without causing any trouble to others Trouble unto others is an obstacle in adopting this discipline in fact it is no means at all and no benefit can come out of unhealthy sins He should try to enlighten his parents if perchance they are unenlightened Life should be fruitful in both the worlds Karmas committed in common have fruits in common, period of separation is long or to put it in other words we are all like birds dwelling on the same tree (destined to fly in different directions in the morning). Strong is Death and in the vicinity Acquisition of human birth is difficult like that of a jewel fallen in the ocean There are plenty of other births full of misery containing darkness of delusion leading to unworthy acts and worthless for the practice of pure Dharma But this (human birth) is proper fit to be devoted to one s duty in this transmigratory ocean it is like a boat whose pores are stopped by the stoppage of Karma whose helmsman is knowledge and whose speed is caused by the wind of penances This is a rare occasion unique for the accomplishment of all duties and a means for practising Dharma which leads one to liberation The state of liberation is fit to be coveted for by all beings since there is no birth no old age no death no separation from the beloved no union with anything unpleasant no hunger, no thirst and no other fault That con

one should gradually adopt it. If the parents are not in any way adopting the Dharma, he should abandon them in the wise of one who leaves his parents that are fatally ill in an out of place for bringing medicine for them

§ 3 Say for instance there was a certain man wandering in the forest in the company of his parents to whom he was (very much) attached There the parents were overcome by a great disease necessarily fatal, beyond the cure of human efforts but perchance there might be a medicine against it The man due to his attachment for them thought thus In fact these cannot be cured without a medicine as to the existence of which there is a doubt; but the death is staring in their face Then after arranging about their residence etc the good man left them and started to search medicine for them and to maintain himself (In the present case) though he left them (it is as good as) he did not leave them (in other cases) though he did not leave them (*it is as good as*) *he left them* *The learned put* importance on the consequence and the heroes also are intent on the same That man might cure his parents by procuring the medicine In view of the chance (of procuring the medicine) it (i.e the effort put forth to get it) is befitting the man

§ 4 Similarly the great man of increasing spiritual light, fallen in the worldly wilderness, is wandering in the company of his parents being attached to the Dharma. The parents are overcome by a necessarily fatal disease of Karma

§ 5 Thus without troubling others in any way one should enter the ascetic order with a great pleasure with a view to achieve the realm of super physical routine leaving the worldly one, in the presence of the Guru, after worshipping the illustrious ones (viz Arahantas) who are free from attachment and the saints after satisfying the poor etc to the extent of his wealth, after practising the requisite preliminaries, with pure forebodings, seated in a proper place and be coming purer by the words of the Guru. This is the commandment of Jinas it is beneficial and as such the wise who desire for liberation should not violate it lest evil might overtake them

Thus ends the section which prescribes the adoption of renunciation

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IV

§ 1 After thus entering the order he applies himself to fruitful activities with proper sincerity The great-souled man possessed of pure conduct does not walk a perverted path In the absence of this (i e walking perverted path) he attains his desired object because of his having adopted the proper means One who is not walking on the perverted path does not adopt worthless means—it is the means that necessarily achieve the end That it (i e means) should leave its nature (of achieving the end) is unusual since it involves an unwarranted consequence, this so from the realistic point of view

§ 2 He gives equal value to (a clod of) earth or to (a piece) gold friends and foes are equal to him he has turned away from the miseries of household life he is endowed with happiness resulting from mental composure and he properly receives the instruction He lives with the teacher he feels regard for him he is modest he comprehends the truth and he thinks that his welfare consists nowhere else (than in living with the teacher) Endowed with virtues such as the desire to hear (the truth) etc being attached to the truth bent on the course of his duties with concentrated attention with no (remunerative) desires and aiming at liberation he studies the (sacred) text as (one would study) a great charm He understands it in every way and properly employs it (in the course of his conduct) This is the commandment of the heroes Otherwise (i e if he has not understood the meaning) he will misuse it (i e the text) on the analogy of a charm which is not mastered in a proper manner If it (i e the textual injunction) is not put into practice there is nothing (good coming out of it) it is in fact as good as not studied Here if the path is preached (which is not going to be put into practice) then there shall be sorrow disregard and disrespect Whatever is studied thus without comprehension is (as good as) not studied The lack of appreciation (i e virādhana of the practical injunctions of the text) which leads to evil is not adopted by (lit does not belong to) those who (want to) follow the path

§ 3 Intelligent study is a means to the purposive end and the beginning thereof leads to

liberation There should be an attitude of detachment (towards the world) when the path is preached to him the practice of duties should receive (proportionate) regared (from the pupil) Whatever is studied thus is (really) studied in view of the presence of (even) partial grasp (of the contents) It is necessarily accompanied by a seed (of faith which finally developes into the fruit of liberation) This sort of appreciation belongs to one who wants to follow the path and is of mature judgment (avāya) Such a man has no difficulties he practises the textual injunctions and becomes possessed of the mothers of the creed namely the fivefold carefulness and three fold control It is dangerous for a novice to abandon them just as it is for a child to leave its mother The omniscient alone is advanced (i e has fully developed the latent powers of his self) and has reached the fruit of these (i e the mothers of the creed) He understands well all this by his twofold thorough knowledge accordingly (he knows well) the safety-isle and the lighted lamp with the distinction of wavering and unstable etc (leaving the unstable etc) he exerts to the best of h s abilities to attain the unwavering and the stable He is undisturbed free from curiosity, and he is intent on disinterested meditation By advanced achievements in meditation he becomes free from sinful Karmas Advancing in purity he launches on psychic activities (that lead to liberation) till the end of his life He experiences happiness resulting from mental composure, untroubled by acts of self-control and austerities unvexed by disturbances and calami-

t
ies on the analogy of prescription of proper remedies to a diseased man

§ 4 Say for instance there is a certain man who is overtaken by a great disease the pains of which he is suffering, he knows its nature and in fact is disgusted (with its pains) Through the advice of a good physician he properly understood that disease and adopted remedies according to the prescription He stopped his wanton conduct ate light and wholesome food and got relief from the disease the pain disappeared he gained his health which gradually improved and by its gain he was happy, in view of his attachment for good health though acid was poured into his veins he was not troubled, not disturbed but advanced with the auspicious Leśyā of the soul since he knew how to cure the disease, how to regain the desired (health) and since he practised the remedies He held the physician in high respect

§ 5 Similarly a man who is overtaken by the disease of Karma as a result of which he has suffered the pains of birth etc, knows its nature to be misery and in fact is disgusted (with its pains) Through a good teacher's advice which he grasps with regard to its practice (i e by putting it into practice) he adopts the remedy in the form of asceticism according to the manner previously described He stops his careless conduct, eats tasteless and pure food and is released from the disease of Karma. The pain of separation from desirable things disappears he gains healthy conduct, and his mental auspiciousness

increases whereby he is happy, in view of his special ability to stop the disease, though he is overcome by disturbances and calamities, being always steady he advances with his Tejo-lesya since he has realized the reality, his healthy mind is waxing strong, his heart is steady and his inclinations are religious He properly holds his teacher in high esteem with selfless regard because that leads him to liberation This is said to be a lofty stage, essentially pure, especially so as it is held in high esteem by the illustrious lord. He who holds this stage in estimation is the teacher and his is the commandment (to be obeyed) If his order is not obeyed the conduct (in disciplinary life) is no conduct at all like that of a debaucherous lady, it is detested by the learned because it brings no fruit, the consequence is analogous to the satisfaction by poisonous food, in fact its fruit is round-of-rebirths which leads to misery

§ 6 *Great respect to the teacher, sure means* (of success) as it is is liberation (itself) therefore one should seek company with a great teacher, undoubtedly thereby one attains liberation This is a source of benefit which leads to higher benefits and a remedy against the disease of transmigration Nothing else is more attractive there is no comparison with this A man with this understanding with this sincerity and with this attitude of mind, advances with his Tejo-lesya without falling back, with the practice of asceticism extending over twelve months he surpasses the lustre of all gods-

so has said the great teacher With white soul-tints he achieves stainless status (of liberation). With all his Karmic bonds practically cut off he severs his connection with the world He is called a saint always (sunk) in auspicious meditation who has ceased following the current (of ordinary mundane activities) and who is going against the current (of ordinary mundane activities) As solemnly determined he practises the ascetic life without any transgressions he is intent on a pure condition of existence which does not lead to rebirth and which is the best alternative for enjoyment activities and beauty etc He achieves all of them perfectly since the means are complete of the nature of happiness without (the admixture of) misery not at all harmful to others and healthy in their results Nothing else is perfect

sequent great gains by various means by sowing different seeds (of Right faith etc) He becomes endowed with the potency of an agent his auspicious activities are fruitful he is all blessed he is a source of pious thoughts etc he is a lamp in the darkness of delusion he is a physician against the malady of attachment he is an ocean to (extinguish) the fire of aversion he attains success speedily and he is like a wish giving jewel that fulfils desires unthought of Thus he attains the great the highest object Further by compassinate attitude etc in many a birth he becomes free from sinful Karmas and he advances with auspicious thoughts and with the practice of many a pious deed he attains the excellent final birth which is the (immed ate) means of liberation and which is the cause of a series of perfect attainments Having completely carried out his duties there with the Karmic dust shaken off he attains glory is enlightened is released from the round-of-rebirths completely blows away the Karma and puts an end to all miseries

Thus ends the section about the practice of asceticism

V

§ 1 Then after attaining liberation he is the highest Brahman dwelling in an auspicious abode free from birth oldage and death his inauspicious karma is exhausted and the Karmic (consequences or) energies have lost their potency he

has realised his own nature, he is endowed with infinite knowledge and faith He is soundless formless, scentless tasteless and touchless He is a non-material existence (i e merely an embodiment of knowledge) with no definable shape, endowed with infinite power who has achieved his purpose who is free from all troubles, absolutely free from desires, steady and composed This happiness is not the result of the union of two entities and hence it is the best Desire does not bring pleasure union is the cause of separation its fruit is fruitlessness, in fact it is a calamity, it is held in honour by the ignorant due to their delusion It is the perverted path from which result unending evils This delusion is an eternal enemy so has been said by the lord

§ 2 The Siddha is not united with the sky (because) he is established in his own nature The sky also does not rest on anything (else) One self existing entity does not depend on another This principle is past human understanding and can be comprehended by the omniscient this is the real view (Between the liberated soul and the sky) it cannot be called connection (as ordinarily understood) because every connection (in this world) is followed by separation, its character is altogether different There is no desire (on the part of Siddha) in fact his nature is indicative of infinite happiness There is no comparison for that He himself alone that experiences happiness (It cannot be doubted because) it is the declaration of the omniscient Jinas and that is abso-

lutely true since there no cause for its being false the effect is not without a cause

§ 3 The description of this happiness that is given is merely illustrative The happiness that is attained by Siddhas at the annihilation of internal enemies is infinite times greater than the happiness (ordinarily) obtained (in this world) when all the enemies are destroyed when all diseases disappear when (one s desired) object is achieved and when every desire is fulfilled Attachment etc are the internal enemies the rising karmas are diseases great achievements are ideal objects and desirelessness is the desire The happiness which is like this a subtle point as it is cannot be in fact understood by others just as the happiness of the saint cannot be understood by one who is not a saint and that of good health by one who is is diseased and so other illustrations Its nature is beyond the comprehension of thought Taking the case of an individual Siddha this happiness has a beginning but no end To consider the series of Siddhas (all together) it is beginningless and so are the illustrious Siddhas because of the possibility of liberability (all the while) There are diversities (contingent on time place etc) because of the distinctions in results If there is no diversity (in the fruit) there would be no discrimination between contributing causes on which the result depends The doctrine of manifold predication alone can interpret the reality and its application is thus given above All one-sided doctriness are false and by their help.

reality cannot be explained One-sided doctrine is worthless (or not propounded by Arhat).

§ 4 It is beings in Samsāra that attain liberation There cannot be any release of one who is not bound since it is meaningless (Karmic) bondage is without a beginning and its current is like that of the past time If the unbound (i e the liberated) are to be bound (again), there will be no liberation (at all), because there will be an occasion of bondage again and there remains no difference between the bound and the liberated Though there is association (between Karman and soul) from eternity there will be mutual separation on the analogy of gold and ore The Purusa without the sense organs cannot have a desire of seeing nor can it be possible in Purusa who is not seen at all What is 'natural cannot be averted, by averting it the soul cannot be philosophically proved On the other hand the desire to see does not belong to the soul Justly speaking the case of desire to see is not parallel to liberability Liberability is not coextensive with the nature of the soul. This parallelism in anticipation of would be Yoga (?) does not hold good, in that case it will be always not -different from omniscience Thus the view that the desire to see is the nature of the soul is not guaranteed The same fault lies in ascribing it to the soul imaginarily It is right in view of the correctness of the absolute viewpoint and the fact that both the conditions of bondage and liberation are not figurative, to hold that bondage and other stages are due to psychic modes

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GLOSSARY

[*Note—This Glossary contains only some of the difficult and important words Only one occurrence of a word is noted*]

अइप्पभूय-अतिप्रभूत, III 1 plenty

अइप्पसग-अतिप्रसंग, IV 1, unwarranted consequence

अतरेण-अन्तरेण III 3 in the absence of

अनुमाली-अनुमालिन्, I 5, the sun

अकरण-अकरण V 4, with out करण or sense organ.

अचिंत-अचिन्त्य, I 2 un thought of

अच्चत्थ-अत्यर्थम्, II 2 excessively

अट्ठाण-अस्थान, III 2, out of place

अणत्थदड-अनर्थदंड, II 4 wanton punishment.

अणत्थमुह-अनर्थमुख, IV 2, leading to evil

अणभिणिवेस-अन् + अभिनिवेश IV 3 absence of worldly attachment

अणवट्ठिय-अन् + अवस्थित, III 1 not stable

अणतणाण-अनन्तज्ञान, V 1, infinite knowledge, the same as omniscience

अणाइ-अनादि I 1, with no beginning in time

अणाकुल-अनाकुल IV 4, undisturbed

अणाराहणा-अन् + आराधना, IV 2 lack of cultivation or appreciation

अणारिह-अनर्ह अनार्ह V 3, unworthy, not belonging to Arhat.

अणिट्ठ-अनिष्ट III 1, undesirable evil

अणिच्चपसढाण-अनित्यस्थ-

आमकुंभ-आमकुम्भ, V 7 a raw pot

आमय-Sk., IV 7, disease

आय Sk., III 2, gain source

आयइ-आयति, III 4, future, consequence

आया or आय-आत्मन् II 5, V 4, self, soul

आयय-आयत, IV 2, Liberation (?)

आरंभ-आरम्भ, II 5, pre liminary sin

आराहग-आराधक, I 9 an aspirant one who de sires to accomplish

आलमाल-Sk (?) III 1, confusion

आवट्ट-आवर्त, IV 5, whirl pool round of rebirths

आवस्सय-आवश्यक, III 5, essential or requisite duties six in number

आसन्नभव्व-°भव्य, III 4, one whose liberation is at hand

आसय-आशय, I 4, mind, heart intention

आससा-आशंसा, IV 2 desire.

आसास-आश्वास, IV 3, safety, shelter

इत्थ-अत्र, II 5 here

ईसर-ईश्वर, II 3 a rich man

उक्करिस-उत्कर्ष, V 6, ex cellence

उचिअ-उचित, II 1, proper.

उज्झिअव्व-उज्झितव्य, from उज्झ to abandon I 6

उदग्ग-उदग्र, II 2, fierce, dangerous

उद्दाम-Sk, III 1, furious

उवल उपल, V 4, stone

उवगरण-उपकरण, III 2, means (of livelihood)

उवसग्ग-उपसर्ग IV 3, calamity

उवहा-उपधा IV 6 deceit, transgression

उवहि-उपधि, or उपाधि, III 2, fraud paraphernalia, attachment

उवादेय-उपादेय, III 1, acceptable, covetable

उवेय-उपेय, IV 1, that which is to be approached, end

ओह-ओघ, I 6 a current ordinary course ओघेन-सामान्येन in general

कडग-कटक, I 10 sea salt (?) an army

कण्णधार-कर्णधार III 1 helmsman

कत्तिविरिय-कर्तृवीर्य, IV 7 potency of an agent

कप्पपायव-कल्पपादप II 1, wish giving tree

कयण्णुआ-कृतज्ञता III 2 obligation gratefulness

कल्लाण कल्याण, I 5 any thing auspicious for tune

कहिंचि- कथंचित् III 1 somehow

कालसह Sk III 3 ac companied by death

किच्च कृत्य I 3 duty

किलेस क्लेश III 4 torture

किवण-कृपण III 5 a poor man.

कुलडा कुलटा IV 5 de baucherous

खण-क्षण III 1 occasion opportunity

खार क्षार IV 1 acid

खु-खलु II 5 indeed

खुहा क्षुध्, III 1 hunger

गरहणिज्ज गर्हणीय II 4 censurable

गरिहा गर्हा I 1 reprobat ing

गिलाण ग्लान III 2 ill exhausted

गुरुई-गुर्वी IV 5 great

चयमाणे त्यजन् III 4

चरणारोग्ग -चरणारोग्य IV 5 health in the form of right conduct

चरम-Sk IV 7 final the birth that imme diately precedes liberation

चाग त्याग III 2 renun ciation

जवण जवन III 1 speed

जहानामए-यथानाम (क) III 3 for instance

जहिच्छायार यथेच्छाचार IV 4, wanton conduct

जागरिया-जागरिका II 6 waking

जोग योग I 4 activity of mind speech and body

परीसह-परीषह, IV 3, disturbance

परोवताव-परोपताप, III 1, trouble unto others

पवत्तग-प्रवर्तक, IV 7, instigator

पवयणमाइ-प्रवचनमातृ, IV, 3, the mother of the creed (see notes)

पवाह-प्रवाह, V 3 current

पव्वइअ-प्रव्रजित, IV 1, one who has entered the ascetic order.

पव्वज्जा--प्रव्रज्या, IV 5, asceticism

पसम-प्रशम, IV 2, mental composure.

पाणाइवाय-प्राणातिपात, II 1 harm to beings i. e हिंसा

पायं-प्राय , IV 7, generally

पुढो-पृथक्, II 5, individual, separate

पेसुन्न-पैशुन्य, II 4, calumny

पोअ-पोत, I 2, a boat

फरुस-परुष, II 4, harsh word

बंभ-ब्रह्मन्, V 1, Brahma

बायर-बादर, I 6, great, gross

भव्व-भव्य, III 4, a liberable soul

भव्वत्त भव्यत्व, I 1, liberability

भावकिरिया-°क्रिया, IV 3 psychic activity

भावमंगल-°मङ्गल, II 5, auspicious rite

भावरिउ-भावरिपु, V 1, internal enemy

भूअत्थ-भूतार्थ, IV 2 fact, truth, reality

भूओ (also भुज्जो)-भूय , II 1, again.

मच्चु मृत्यु, III 1 death.

महागय-महान्+अगद , I 10, a great medicine

मिच्छाभावणा--मिथ्याभावना III 4, false or perverted intention

मित्त (मेत्त)-मात्र, III 4, mere only

मुसावाय-मृषावाद, II 1, false speech

मेहुण-मैथुन, II 1, sexual intercourse

रयण-रत्न, III 1, jewel

लक्ख-लक्ष्य, IV 2 attention

लक्खण--लक्षण, V 2, characteristic

लद्धी-लब्धि, V 3, attainment

लिंग-लिङ्ग, V 7 sign indication

लेट्टु-लेष्टु, IV 2, a cold of earth

वइ-वाच्, II 4 speech

वच्च-व्रज्, III 3, to go

ववहारनय-व्यवहारनय, V 6 practical view point

वाया-वाक्, I 6 speech.

वासिय-वासित, I 9 p p of वस् to steep

विअत्त-व्यक्त, IV 3, developed, spiritually advanced

विणिवाय-विनिपात, V 1 calamity

विणीअ--विनीत, IV 2 modest

वितह-वितथ, I 6, untrue, a vain act.

विभासा विभाषा or द्विभाषा, III 4, two opinions, uncertainity

विरमण-विरमण, II 1, abstention

विराहणा-विराधना, IV 2, lack of appreciation, offence

विवरीय-विपरीत, III 1, contrary

विवाग-विपाक, I 1, maturity, consequence

विसन्न-विषान्न, IV 5, poisonous food

विहावसु-विभावसु, I 5, fire

विहुय-रय मल-विधूत-रजोमल, IV 7, with the karmic dust shaken off

वुच्छित्ती-व्युच्छित्ति, I 1, destruction.

वुड्ढी-वृद्धि, II 5, prosperity

वेज्ज-वैद्य, II 3, physician.

सइसमन्नागय-स्मृतिसमन्वागत *II 5, mindful, alert*

संकिलेस-संक्लेश, I 1, misery.

सत्त-सत्त्व, I 9, a being

सत्ता-Sk, V 1, existence

of avad nr 40 and nr 100 have been borrowed from a Sanskrit parallel redaction of the Mahaparinibbanasutta Feer p 360 of his translation, had identified the first part of avad nr 90 with nr 82 of the Majjhima Nikaya «La premiere partie de ce *texte correspond tres exactement a la premiere partie de notre* récit» Further he had shown that Majjh Nik nr 74 (I 499 —501 ed Trenckner) «reproduit article par article point par